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A HISTORY OF THE EASTERN DIOCESE

BY

CALVIN R. BATCHELDER

IN THREE VOLUMES

VOLUME

II

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ADVERTISEMENT

IN the year 1876, the Rev. Calvin R. Batchelder, of Claremont, New Hampshire, gave to the world the first volume of a projected *History of the Eastern Diocese.* At the time of Mr. Batchelder's death, about 1879, there remained in the hands of his publishers manuscripts and printed matter for two farther volumes. Some time since, under a resolution passed in 1905, the Rhode Island Episcopal Convention purchased, for a considerable sum, from Mr. Lemuel N. Ide, of Newton Centre, Massachusetts, the surviving representative of the publishers, all his right, title, and interest in the above papers, together with about two hundred copies of unbound sheets of Volume I.

In view of the great historic value of the manuscript of Volume II, embracing facts otherwise likely to remain entirely unrecorded, it has been decided to issue it in the present form, just as Mr. Batchelder left it, under the auspices of a committee appointed for that purpose by the late Bishop McVickar, in 1908, in behalf of the Rhode Island Convention, and of one appointed by Bishop Lawrence, in 1910, to coöperate with it, in behalf of the Convention of Massachusetts.

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CHAPTER VI

I

ST. PETER'S CHURCH
SALEM

AFTER the banishment of the Browns, in 1629, there does not appear to have been any considerable number of Churchmen in Salem for nearly a century. In 1722, the Rev. Mr. Mossom, the missionary at Marblehead, mentions, in his report to the Society, certain communicants from neighboring towns. Probably Salem may have furnished some of them. In 1725, he stated that "a whole family of the town of Salem" had joined his congregation. The Rev. Mr. Pigot, the successor of Mr. Mossom at Marblehead, reported, in 1729, that the number of those attached to the Church in Salem increased very much. In 1730, he states that he "continues his monthly lecture at Salem and hath already nine communicants there." In 1733, he reported the same number of communicants and six baptisms.

The parish of St. Peter's Church was organized in 1733. Mr. Philip English and his family gave the land for a church edifice, valued at one hundred and twenty pounds, claiming in return only a pew in it. June 25, 1734, St. Peter's Church was opened for Divine Service. *2 Holmes's Am. Anns. 138; 2 Felt's Anns. Salem, 613.*

December 30, 1734, a petition signed by George Plaxton, B. Vining, Jacob Manning, John Touzell, and David Britton, a committee of the parish, was sent to the Society, asking the appointment of the Rev. Mr. Smith of Providence, Bahama Islands, as a missionary to Salem. The petitioners proposed to give him his house rent, fuel, and twenty shillings per week. Mr. Smith desired to be transferred; but the Society

did not grant this petition. *Mass. Hist. C. Papers, 305, 306.*

June 23, 1736, the proprietors of St. Peter's Church renewed their application to the Society for the Propagation of the Gospel for a missionary. They promised to pay one, when settled there, one hundred and thirty pounds per annum. In answer to this petition, the Society appointed to Salem the Rev. Charles Brockwell, who had been the missionary at Scituate. His salary from the Society was forty pounds sterling. He began his services in St. Peter's Church, October 8, 1738. *2 Felt's Anns. Salem, 596, 613.*

In 1738–39, the Society published the following Abstract: "The Reverend Mr. *Brockwell* was the Society's Missionary at *Scituate*, but upon the repeated Accounts of the little Service he could do there, together with the concurrent Opinions of the Reverend Commissary and Missionaries of the Province, that he would be much more useful at *Salem*, a very populous Town, wherein the Courts of Judicature are held for that County, the Society hath consented to Mr. *Brockwell's* Removal to *Salem*, upon the Petition of the Members of the Church of *England* in *Salem*, and Mr. *Brockwell* writes from thence, *June* 30, 1739, that he was received with great Joy, and found a handsome well furnished Church, with the ten Commandments in golden Letters upon Black, and the Lord's Prayer and the Creed in black Letters upon Gold at the Communion Table; and the Members of it seem seriously disposed to adorn their Profession with a Christian Course of Life, and therefore he hath great Hopes of doing good in this Station; that he hath already baptized 18 Infants, one adult White, and two adult Negroes, but his Communicants were then only fourteen, but he hoped soon for an Increase. And the Churchwarden and Vestry of *Salem* Church have returned their most hearty Thanks to the Society for the Appointment of Mr. *Brockwell* to their Church, and say, that from the Knowledge

they have of him already, and from his unexceptionable good Conduct, they promise themselves much Christian Edification from his Labours; and to help that forwards the Society hath sent him two Dozen of Common Prayer Books, and 50 Shillings worth of devotional and practical small Tracts to be distributed to the Poor of his Congregation." *4 Anniv. Serm.* (*1738–39*) *47*, *48*.

In 1743, an organ, made by Mr. John Clark, was put into St. Peter's Church. Objections were made to the use of it. After some difficulty and delay, the town of Salem voted to allow it to be used. *1 Felt's Anns. Salem*, *502*.

The Rev. Mr. Brockwell continued in the faithful performance of the duties of his mission until November 27, 1746. He then became the Assistant Minister of King's Chapel, Boston.

The letters of the Rev. Mr. Brockwell to the Society, during his residence in Salem, which have been published, are mostly devoted to accounts of the wild enthusiasm at that time. July 28, 1744, he wrote to the Secretary of the Society that, from March 25, 1743, to that time, he had baptized twenty-five infants and a negro boy, and that the number of his communicants was twenty-five. In this letter, he acknowledges the gift of "a most beautiful Common Prayer Book" by the Rt. Hon. Speaker of the House of Commons, and assures the Secretary that the Church had paid all its debts. *Mass. Hist. C. Papers*, *333*, *353*, *354*, *356*, *357*, *383-385*.

When the question of the removal of Mr. Brockwell was settled, he joined with the Wardens of St. Peter's Church in a petition to the Society for the Propagation of the Gospel, for the appointment of some one to take his place. In this petition, they used the following language: "You cannot but conclude our opposition has been great, having what the world calls great men our antagonists; but thanks to Heaven, they have at last great reason to applaud your system, and we hope

ere long they will join with us in the established form; they having had monstrous divisions in most of their societies, occasioned by Mr. Whitefield and his successors, which has opened the eyes of some so as to behold the beauty of our Church, which has hitherto escaped the snares, laid by the great deceiver of mankind." *2 Felt's Anns. Salem, 599, 600.*

In answer to the above petition, the Society "sent over the Rev. Mr. *Macgilchrist*, Master of Arts of *Balliol* College, *Oxford*, who went abroad in the Holy Orders of our Church to *South Carolina* in the Year 1741, and served the Church of St. *Philip* in *Charles Town* there, as Assistant to the Reverend Mr. Commissary *Garden*, until *May* 1745, when he was obliged to return to *England* for the Recovery of his Health, to be their Missionary at *Salem*. Mr. *Macgilchrist's* moral Character, and Diligence in his holy Function, together with his good Abilities in Literature, being well attested by Mr. Commissary *Garden*, and other proper Vouchers." *4 Anniv. Serm. (1745–46) 41, 42.*

Mr. M'Gilchrist entered on the duties of his mission early in 1747. His license was dated October 10, 1746. His salary from the Society was forty pounds sterling. The next year it was raised to fifty pounds. At Easter, 1747, his communicants were seven.

September 26, 1751, the town of Salem passed the following amiable and charitable vote: "*Voted*, That pretenders to worship at St. Peter's Church, living in the lower parish, who owe anything here, if they will not pay the same, be turned over to said parish." *2 Felt's Anns. Salem, 600.*

In 1754, St. Peter's Church purchased a new organ of Mr. Thomas Johnston of Boston. The old one was given to St. Michael's Church, Marblehead. *1 Felt's Anns. Salem, 502.*

July 27, 1761, Mr. M'Gilchrist wrote to the Secretary: "The Church of Salem, since I wrote to you last, has been New

shingled, clapboarded, & sashed, & the Prop'rs have lately passed a Vote to lengthen it 20 feet. Differences of Opinion at present causes no division of affection between the Members of the Church of England and the Dissenters. Even the Vulgar have learned by experience that there is neither idolatry nor popery in our Service, & the Church is always crowded when any of the Meetings is unsupplied." *Mass. Hist. C. Papers, 466.*

1764–65. "The Rev. Mr. *Macgilchrist*, the Society's Missionary at *Salem* in the Province of *Massachust's Bay*, in his Letter dated *July* 17, 1764, acquaints, that the Number of Inhabitants in *Salem* was upon the last Survey found to be 4500, including Women and Children; that 110 Heads of Families are Members of the Church of *England;* that he baptized 22 in the Year 1763, and had at *Easter* last 21 Communicants. He observes, that the establishing of Missions in *New England* has contributed much to promote Peace and Harmony among Churchmen and Dissenters, and to wean the latter from their rigid Notions and Aversion to the Church, when they see our Service fairly set forth before their Eyes, totally free from that Superstition and Idolatry, which they had been made to believe attended it." *6 Anniv. Serm.* (*1764–65*) *51, 52.*

April 27, 1767, the parish of St. Peter's Church voted "to purchase a parsonage glebe, near their church, of William Burnet Brown. They agree that each single pew on the main isle pay 5 *d*, lawful money, each single floor pew, not on said isle, 4 *d*, and each single wall pew 6 *d*, for every Sabbath." *2 Felt's Anns. Salem, 601.*

June 28, 1768, Mr. M'Gilchrist wrote to the Secretary of the Society: "The Church of Salem is in the same state as when I wrote to you last; the number of Baptisms for the year 1767 is 15, & there were 20 Communicants last Easter." For the year 1768, he reported thirty-one baptisms and twenty-one com-

municants. He notices the moderation of Churchmen in regard to the political question of that time, and readiness of religious teachers of different names to engage in discussions and add to the excitement of passion. December 7, 1770, Mr. M'Gilchrist wrote to the Secretary: "The Churches of Salem & Marblehead keep silently increasing. Mr. Weeks is popular & has the esteem of all parties, & his diligence & prudent behaviour deserve it. The Church here has lately got a much better Organ in Exchange for their old one, by giving fifty pounds Sterl'g to boot. I baptized in the year 1769 one adult & 24 Infants; & in the present year have already baptized 2 adult persons & 41 Infants. 21 Communicanted last Whit-Sunday." December 24,1771, Mr. M'Gilchrist wrote to the Secretary: "The Church in Salem has been lately widened 20 feet, and is now 67 feet in length & 57 in breadth, and the Congregation have agreed with a Clergyman named Mr. Rob't [B.] Nicholls to be an Assistant to me, at a Salary of a hundred Pounds Stg. a year, and their minister if he survives me. He is an ingenious Gentleman of a good address; a native of Barbadoes; was educated at Queen's College at Oxford; and is a popular Preacher. At present he assists Dr. Caner at the chapel in Boston, but is expected here accord'g to Agreement in April. As the People are poor, & must, in order to raise his Salary, exert themselves more in proportion to their abilities than any congregation in the Province, they hope therefore that the mission will not be discontinued on my decease, & will account it a singular favour to be assured thereof by the Society, that their minds may be easy under their present heavy Church rates, and that they may determine how it is to be applied." Mr. Nicholls continued to serve in St. Peter's Church until December, 1774, when he removed to Halifax. *Mass. Hist. C. Papers, 540, 546, 547, 555, 563; 7 Anniv. Serm. (1771–72) 20, 21; 2 Gos. Advo. (1822) 342.*

In common with other Churches, St. Peter's Church was seriously affected by the War of the Revolution. Mr. M'Gilchrist, in sentiment, was on the side of the King. His conduct was so inoffensive that he suffered less from the popular excitement than many others. In February, 1777, he was obliged to close his church.

1776–77. "Very few letters have been received from the Society's Missionaries in New England, and those few, that have found their way, contain little or no account of their missions. It may not be unfit, however, to acknowledge the receipt of three from the truly respectable Mr. M'Gilchrist, who, in 1775, baptized 14 children and had 12 communicants at Easter 1776." *7 Anniv. Serm.* (*1776–77*) *54.*

1777–78. "The Rev. Mr. M'Gilchrist, Missionary at Salem, writes to the same effect. His letter is dated March 26th, 1777. With a steadiness suitable to his worthy character, he had kept his church open till within seven weeks of that time; in the preceding year he had baptized 10 infants, and at Christmas had 14 communicants." *7 Anniv. Serm.* (*1777–78*) *40, 41.*

1778–79. "No letter, but advice, from private hands, has been received, that Mr. Macgilchrist of Salem is much broken by years and infirmities, but more so by unkind and injurious treatment. His parish is dwindled to nothing." *7 Anniv. Serm.* (*1778–79*) *47, 48.*

During some part of the time after Mr. M'Gilchrist ceased to officiate in St. Peter's Church and the commencement of the Rectorship of the Rev. Nathaniel Fisher, February 24, 1782, Mr. Antipas Stewart, schoolmaster, acted as Lay Reader. The salary of Mr. Fisher was one hundred and fifty pounds. Under his care St. Peter's Church slowly regained its former position. In 1812, the year of his decease, he reported nine baptisms and nineteen communicants. *2 Felt's Anns. Salem, 604; Jour. Dio. Mass. 1812.*

February 13, 1813, the proprietors of St. Peter's Church elected Bishop Griswold as "their select and established Pastor." In consequence of the feeling that a more central place of residence than Bristol was desirable for him, he visited Salem soon after this invitation, but he gave the parish no definite answer. After some months of uncertainty, a committee of the parish repeated the invitation in the form following:

Salem, June 11th, 1813

Rt. Rev. Sir: We have the honor to renew in behalf of the proprietors of St. Peter's Church, the request, which was some time since made to you, to become the established Pastor over that Church. At present we are able to offer you a salary of $700 per annum, and we shall most cheerfully defray all the expenses incident to the removal of yourself and family. We trust and hope, if you should settle among us, that the increase of the Church under your countenance and patronage will enable us hereafter to add to the salary; and the general zeal and increase of parishioners, already exhibited, augurs very favorably to the support of the Episcopalian worship.

At present the zeal of our friends is great; but unless we should establish a permanent pastor, we cannot entertain very sanguine expectations of preserving its spirit. But, on the other hand, we have as little doubt that your presence would give a steady advancement to our interests, and that very many, who approve of our worship, would gather around our standard.

We hope therefore that we shall not be deemed improperly earnest by pressing your immediate acceptance of our offer, and assuring you that, as it is made in a spirit of perfect sincerity and harmony, so your acceptance will confer the highest obligations upon us.

We have the honor to be, with the highest respect,
Rt. Rev. Sir,
By order and command of St. Peter's Church,
Your very obedient servants,

JOSEPH STORY
EZEKIEL SAVAGE
W. SHEPARD GRAY
THOMAS THOMAS

The Rt. Rev. Bishop Griswold

Dr. Stone's Mem. 211, 212.

For reasons, in his own mind, good and sufficient, Bishop Griswold did not accept this urgent invitation. The course of the Bishop appears to have caused great disappointment. The Wardens of St. Peter's Church, after the receipt of his declination, wrote a very singular letter to him, which does not indicate much true churchmanship. After noting the faults of some candidate for Orders, who had been employed as a Lay Reader, they wrote as follows:

"With these vexatious disappointments, and the yet greater one of your not coming when expectation had been so highly raised, we are fearful that the consequences may be, the entire dispersion of the parish, or its secession from the Diocese; (this latter would not be without reason; for if those, who belong to our communion, and who are candidates for the ministry, forfeit their word, and treat us rudely, what inducement have we to adhere to a staff that yields us no support?) To you, therefore, we must look for a shepherd to a flock, which is so extremely discouraged by such repeated disappointments, and which is weary of hearing cold and uninteresting readers, who cannot administer the necessary rites of the Church, nor exchange with those who can." *Dr. Stone's Mem. 213, 214.*

Notwithstanding this spirit of discontent and dissatisfaction,

St. Peter's Church could not at once be served by a Rector. Trinity Sunday, 1814, Mr. Thomas Carlile, a candidate for Orders, began to officiate as a Lay Reader. January 10, 1816, he was made a Deacon and became the minister of St. Peter's Church. January 21, 1817, he was ordained to the Priesthood, and on the 22d, he was duly instituted into the Rectorship of the Church by Bishop Griswold. In November of the same year, Mr. Carlile reported to the Convention of the Diocese, five baptisms during the year preceding and forty-seven communicants. In 1822, he reported eighteen baptisms and sixty-five communicants. October 6, 1822, Mr. Carlile resigned the Rectorship of St. Peter's Church.

St. Peter's Church was destitute of a minister during nearly a year. August 31, 1823, Mr. Henry W. Ducachet commenced officiating therein as a Lay Reader. August 15, 1824, he was made a Deacon by Bishop Griswold and took charge of the parish. The year following, he was raised to the Priesthood by the same. December 5, 1825, he resigned the charge of St. Peter's Church and soon after left the Diocese.

July 16, 1826, the Rev. Thomas W. Coit took charge of St. Peter's Church. To the Convention of 1827, he reported eleven baptisms, twelve confirmations, sixty-six communicants, and thirty-six Sunday School scholars. March 22, 1829, he resigned and left Salem.

After the resignation of the Rev. Mr. Coit, St. Peter's Church made another effort to secure the services of Bishop Griswold. In this effort they were aided by the clergy of the Diocese.

"At a meeting of the subscribers, clergymen of the Protestant Episcopal Church of the State of Massachusetts, held at St. Paul's Vestry, June 17th, 1829, the following resolution was unanimously adopted:

"*Whereas*, we have been informed that the congregation of

St. Peter's Church, Salem, have applied, or are about to apply, to our beloved and Right Rev. Diocesan to assume the pastoral care of that Church, therefore;

"*Voted*, as the sense of this meeting, that such an arrangement would conduce materially to the interests of the Diocese, and is, to them personally, very desirable." This paper was signed by nineteen clergymen. *Dr. Stone's Mem. Bp. Griswold, 346, 347.*

Influenced by this expression of opinion and the general sentiment of Churchmen, Bishop Griswold resigned the charge of St. Michael's Church, Bristol, and accepted the invitation of St. Peter's Church, Salem. December 24, 1829, he entered upon his duties there. At the Convention in June of that year, the Wardens of St. Peter's Church reported seventy-three families, five confirmations, fifty-three communicants, and sixty-five Sunday School scholars. Under the care of Bishop Griswold, St. Peter's Church made considerable progress. In 1833, the old church edifice was succeeded by one of stone, upon the same site, at a cost of $13,000. It was consecrated by Bishop Griswold, June 25, 1834. The day after this consecration, he ordained in it the Rev. John A. Vaughan, Priest, and having resigned the Rectorship of St. Peter's Church, he instituted him into the same office. Mr. Vaughan, however, continued in Salem only about two years. May 31, 1837, the Rev. Charles Mason became the Rector of St. Peter's Church. In 1842, he reported to the Convention of the Diocese, twenty baptisms during the preceding year, one hundred and twenty-four communicants, and one hundred Sunday School scholars. In 1845, St. Peter's Church was enlarged and much improved, at an expense of about $4,000. May 30, 1847, Mr. Mason resigned his Rectorship and removed to Boston. *2 Felt's Anns. Salem, 613; Jour. Dio. Mass. 1829, 1842; Address of Bp. Griswold, 1834.*

During the century here reviewed, the course of St. Peter's Church has been an even and prosperous one. The violence of war did it some harm, but with the return of peace, it gradually regained the ground which had been lost. The progress of time and events, to some extent, softened the prejudices of people against the Episcopal forms of worship and regiment. Having regard to the able men who have served it, it may be thought that it has not made due progress. But when the circumstances of its position are considered, one cannot help feeling that it has done well. The population of Salem has increased slowly. In 1762, its population was 4,123; in 1790, 7,921; in 1800, 9,457; in 1820, 12,731; in 1830, 13,886; in 1840, 15,083. In 1738, when the Rev. Mr. Brockwell came there as a missionary, there were in Salem three Congregational churches, served by the Rev. John Sparhawk, the Rev. James Dimon, and the Rev. Samuel Fiske, men of ability and culture. In 1782, the time of the settlement of the Rev. Mr. Fisher, there were five Congregational churches in Salem. In 1829, when Bishop Griswold took charge of St. Peter's Church, there were in Salem thirteen other organized religious societies. An equal division of the entire population among fourteen societies would have given each about 990. But it was not equally divided. The old Congregational churches absorbed a large proportion of it, and the younger ones, of different names, took a liberal share of the remainder. Being well established in the Apostles' doctrine and fellowship, the prospect of St. Peter's Church is bright and cheering. *Hayward's Gaz. Mass.*

The Rev. Charles Brockwell was an Englishman. He was educated at Cambridge. He left England for this country May 11, 1737, having been appointed by the Society for the Propagation of the Gospel missionary at Scituate. He was not suited

to the place and quite discontented. Owing to "the little Service he could do there," the Society removed him to Salem, on the recommendation of the Rev. Commissary Price and others, in 1739. In 1746, he was licensed by the Bishop of London to be the Assistant Minister of King's Chapel, Boston. He died at Boston, August 20, 1755. Mr. Brockwell was a courteous and able man. His services in Salem and Boston were highly appreciated. *4 Anniv. Serm.* (*1738–39*) *47*, *48*; *2 Gos. Advo.* (*1822*) *341*, *342*.

The Rev. William M'Gilchrist was born in Scotland in 1703. He graduated at Balliol College, Oxford, in 1731. May 20, 1733, he was made a Deacon by the Bishop of Lincoln, Dr. Reynolds. August 17, 1735, he was raised to the Priesthood by Dr. Benson, Bishop of Gloucester. In 1741, he was appointed a missionary to South Carolina. In May, 1745, he returned to England, on account of ill-health. In 1747, he was appointed to St. Peter's Church, Salem. He continued to officiate here until February, 1777. He was then obliged either to omit certain parts of the service of the Church of England or to close his church. He did the latter. He died at Salem, April 19, 1780. He was a good and faithful priest. At his decease he bequeathed to the Society he had served during forty years, his salary for three years, which was then due, and his library to the minister who should succeed him. *2 Gos. Advo.* (*1822*) *242*, *243*.

The Rev. Nathaniel Fisher, son of Jeremiah and Elizabeth (Cook) Fisher, was born in Dedham, Massachusetts, July 8, 1742. He graduated at Harvard College in 1763. About the commencement of the War of the Revolution, he went to Nova Scotia, and was employed as a schoolmaster and catechist at Granville. In 1777, he went to England and received

Orders from the Bishop of London, Dr. Robert Lowth. He was licensed by him to Nova Scotia, September 25, 1777, as the assistant of the Rev. T. Wood, the Rector of Annapolis and Granville. Upon the death of Mr. Wood, in 1778, he had charge of those Churches until near the close of 1781. He then returned to Massachusetts. Immediately after his return, he was arrested as a subject of Great Britain. Having taken the oath of allegiance to the Commonwealth, he was set at liberty. February 24, 1782, Mr. Fisher became the Rector of St. Peter's Church, Salem. He died very suddenly, soon after returning from morning service, December 12, 1812. His body was buried in a brick grave in the southeast corner of the churchyard.

Mr. Fisher was a good scholar and an eloquent preacher. A volume of his sermons, edited by Mr. Justice Story, was published in 1818. In social life, Mr. Fisher was dignified and courteous. In his parochial relations, he was diligent and faithful. For reasons not now well known, he was not in accord with those who secured the organization of the Diocese of Massachusetts. In the formation of the Eastern Diocese, he took no part, but after the election of Bishop Griswold, he signified his desire that he would accept the office and promised all due obedience.

April 5, 1782, Mr. Fisher married Silence Baker, of Dedham. By her, he had two sons and one daughter. Mrs. Fisher died December 5, 1821. *2 Gos. Advo. (1822) 343; Sprague's Anns. Am. Epis. Pul. 328-334; Mann's Anns. Dedham, 88.*

The Rev. Thomas Carlile was born in Providence, Rhode Island, in 1792. He graduated at Brown University in 1809. He was ordained Deacon by Bishop Griswold in St. John's Church, Providence, January 10, 1816, and Priest by the same in St. Peter's Church, Salem, January 21, 1817. The day following, he was duly inducted into the Rectorship. He resigned

this office October 6, 1822. He died March 28, 1824. *2 Gos. Advo.* (*1822*) *343.*

The Rev. Henry W. Ducachet, D. D., was born at Charleston, South Carolina, February 7, 1797. He graduated at the College of New Jersey in 1822. After his graduation, Mr. Ducachet studied medicine. August 15, 1824, he was ordained Deacon by Bishop Griswold, and Priest by the same in 1825. He took charge of St. Peter's Church, Salem, soon after his ordination. He resigned the parish December 5, 1825, and went to Norfolk, Virginia. In 1834, he became the Rector of St. Stephen's Church, Philadelphia. He retained this office until his decease. He died suddenly and alone in his study, December 14, 1865. Dr. Ducachet was a good scholar, a genial companion, and a faithful priest. *Appleton's Ann. Cyclop. 1865.*

The Rt. Rev. Alexander Viets Griswold, D. D., son of Elisha and Eunice (Viets) Griswold, was born at Simsbury, Connecticut, April 22, 1766. He did not enjoy the privilege of a liberal education. He was made a Deacon by Bishop Seabury, June 3, 1795, and, October 1, next following, he was advanced to the Priesthood by the same. Mr. Griswold at once took charge of the churches in Harwinton, Plymouth, and Litchfield. In May, 1804, he became the Rector of St. Michael's Church, Bristol, Rhode Island. May 31, 1810, he was elected Bishop of the Eastern Diocese. During the same year, he received the degree of Doctor in Divinity from the College of New Jersey, and from Brown University. May 29, 1811, he was consecrated by Bishop White, assisted by Bishops Provoost and Jarvis. In 1829, he removed from Bristol and took charge of St. Peter's Church, Salem. He resigned this parish June 25, 1834, and removed to Boston. Bishop Griswold died February 15, 1843. His body was buried in the churchyard at Ded-

ham. In another connection, the ministry and character of Bishop Griswold will be considered. *Dr. Stone's Mem. Bp. Griswold.*

The Rev. Charles Mason, D.D., the youngest son of the Hon. Jeremiah and Mary (Means) Mason, was born in Portsmouth, New Hampshire, July 25, 1812. He graduated at Harvard College in 1832. He read theology at Andover and at the General Theological Seminary. He was ordained Deacon by Bishop Griswold, July 17, 1836, and Priest by the same, May 28, 1837. On the 31st of that month, he became the Rector of St. Peter's Church, Salem. May 30, 1847, Mr. Mason resigned this Rectorship, and took the charge of Grace Church, Boston. He died March 23, 1862.

The publications of Dr. Mason were the following: A Sermon on the death of Bishop Griswold, 1843; A Sermon before the General Theological Seminary, 1844; A Sermon before the Alumni of the General Theological Seminary, 1847; A Sermon on the death of Daniel Webster, 1852; A Series of Discourses on Miracles before an Association in Philadelphia, 1853; A Sermon in Grace Church, Boston, January 4, 1861, it being the National Fast proclaimed by President Buchanan.

June 11, 1837, Dr. Mason married Susanna, daughter of the Hon. Amos Lawrence. They had children. Mrs. Mason died December 2, 1844. August 9, 1849, Dr. Mason married Anna, daughter of the Hon. J. H. Lyman of Northampton. *Proceedings Mass. Hist. So. 1863–64, 104-114; Address of Bp. Griswold, 1836, 1837; 14 Am. Ch. Quart. (1862) 735.*

II

ST. THOMAS'S CHURCH
TAUNTON

In 1739–40, the Rev. John Checkley, missionary at Providence, informed the Society for the Propagation of the Gospel that, "at the desire of the Rev. Mr. Commissary Price, he hath sometimes performed Divine Service and preached on a Wednesday at Taunton, twenty miles distant from Providence, where the congregation consists of more than three hundred persons, many of whom were never before in any Christian church." In 1746, the Rev. John Usher, missionary at Bristol, informed the Society that "he officiates also at Taunton, Swansey, and other places, as opportunity offers and occasion requires; and that several who were dissenters had become conformists." *Updike's Hist. Narr. Ch.* (*1st ed.*) *458*, *463*.

Evidently the ministrations of these men, and perhaps others, had a salutary influence in Taunton. July 4, 1745, the Rev. James MacSparran of Kingstown wrote to the Society, in a letter giving a general account of the missions in New England: "At Taunton, in compliance with the Society's command, the people have done wonders that way. I was applied to, above a year or two ago, by one of their principal people, and after a great deal said, and my concluding that the clergy could not, with duty and decency, interpose in their favour at home, until they had tried what they could do by way of perpetual provision, they began the business; and I am now told, from very good hands, that they have purchased a manse and glebe of a very considerable present value. And now, surely, such first fruits, which promise at the same time a fuller future harvest, are evidence enough in favour of the rule, which I persuade myself, the venerable Society will insist on, and not

depart from without weightier reasons than any I have yet heard or am aware of." *Hawkins, 228.*

The glebe above referred to consisted of thirty or forty acres, which have been kept by the Church. The Society, however, did not, on this representation, erect Taunton into a mission. But they were not forgetful of the religious interests of the place. In his report to the Society, in 1753–54, the Rev. Mr. Thompson of Scituate mentions giving a weekly lecture at Taunton. The Rev. John Graves, who was appointed to King's Church, Providence, in 1755, was directed to officiate also at Taunton. From a subsequent report in 1757, we learn that he officiated there once a month. From November 30, 1755, to April 14, 1764, these different ministers had baptized, in Taunton, twenty-one persons. Others may have been baptized. *Updike's Hist. Narr. Ch. (1st ed.) 412, 467; Ann. Rep. Mass. E. Mis. So. (1823) 8.*

The Rev. John Lyon was the first resident minister of the Church at Taunton. He was not a missionary of the Society for the Propagation of the Gospel. His name does not appear in the list of the Society's missionaries. He was licensed to the Plantations by the Bishop of London, June 29, 1764–65[?]. He probably came to Taunton in the latter part of 1764. The first baptism recorded by him was February 6, 1765. In April following, the parish agreed to pay him twenty pounds, annually, as long as he should continue with them. In addition to this sum, he had the benefit of the "manse and glebe." In 1764, there were twelve communicants in St. Thomas's Church. During the year 1765, twenty were added to that number, twenty-seven persons were baptized, and a class of sixteen were receiving catechetical instruction. It is not here known — a large part of the early records of the Church having been lost — how long Mr. Lyon continued in Taunton. He is supposed to have left some time before the Revolution, and removed into Virginia.

Mr. Lyon appears to have been a worthy and faithful priest. *Updike's Hist. Narr. Ch.* (*1st ed.*) *318*, *319*; *Coll. P. E. Hist. So. 115*; *Mass. Hist. C. Papers*, *530*, *531*.

In 1767, a small church edifice was erected in Taunton. After the departure of Mr. Lyon, probably there was little use made of it. It gradually went to decay. During several years after the close of the war, there were occasional services held in it, until its "accidental demolition." *Jour. Gen. Con.* (*1823*) *20*.

St. Thomas's Church, Taunton, first appeared in the list of Churches in the Diocese of Massachusetts in 1828. During that year, the Rev. John West, from the Diocese of New York, became the minister of St. Thomas's Church, Taunton, and Trinity Church, Bridgewater. In 1829, he reported to the Annual Convention of the Diocese six baptisms, one marriage, and two burials in St. Thomas's Church. In 1830, he reported twenty-one baptisms and twelve communicants. *Jour. Dio. Mass. 1828*, *1829*.

In 1828–29, a new church was built at the cost of about $8,000, and was consecrated in June, 1829. In 1830, the parish of St. Thomas's Church was reorganized. In 1831, Mr. West reported to the Convention six baptisms and nineteen communicants. His connection with the Church in Bridgewater had ceased. *Jour. Dio. Mass. 1830*, *1831*.

In 1833, Mr. West resigned the parish of St. Thomas's Church and removed to Newport, Rhode Island. He was followed in Taunton by the Rev. Henry Blackaller and the Rev. Edward C. Bull, in 1834 and some part of 1835. In the summer of 1835, the Rev. Samuel Hassard became the minister of St. Thomas's Church. Mr. Hassard resigned this charge at Easter, 1839. The Rev. Edmund Neville succeeded him and remained until the autumn of 1841. In November, 1841, the Rev. N. T. Bent became the minister of St. Thomas's Church, and at Easter, 1842, he was chosen Rector. To the Convention of that year,

he reported twenty-four baptisms, fourteen confirmations, eighty-four communicants, and one hundred and twenty-five Sunday School scholars. *Jour. Dio. Mass. 1842.*

In 1846, Mr. Bent left Taunton, and was followed in St. Thomas's Church, in 1847, by the Rev. Theodore W. Snow. Mr. Snow continued in charge of this parish until some time in 1855. During 1856, the Rev. Edmund Neville, D.D., officiated in Taunton. In 1858, the Rev. Thomas H. Vail, D.D., became the Rector of St. Thomas's Church. To the Convention in 1862, Dr. Vail reported, for the year preceding, twenty baptisms, four confirmations, two hundred and fifty-nine communicants, and three hundred and seventeen Sunday School scholars. In 1872, the Rev. C. H. Learoyd reported to the Convention sixteen baptisms, one confirmation, two hundred and twenty-eight communicants, and two hundred and twenty Sunday School scholars. *Jour. Dio. Mass. 1862, 1872.*

In 1869, St. John's Church, in Taunton, was opened for Divine Service, the Rev. George D. Miles, Rector. In 1872, he reported to the Convention, for the preceding year, nineteen baptisms, eleven confirmations, fifty-five communicants, and a Sunday School of one hundred and seventy-five. *Jour. Dio. Mass. 1872.*

III

TRINITY CHURCH
MARSHFIELD

The Episcopal Church in Marshfield was established as early as 1745, and was connected with St. Andrew's Church, Scituate. The Rev. Ebenezer Thompson officiated there one Sunday in four. The church edifice was situated two miles from "the green," on the road to Providence. It was taken down many years ago. In 1828, a new church was built a few rods south of "the green." *Deane's Hist. Scituate, 47.*

The most of the early history of Trinity Church, which is now known, is included in the reports of the Rev. Mr. Thompson and other missionaries of the Society, to which reference is here had. The Rev. Calvin Wolcott, while Rector of St. Andrew's Church, Hanover, from 1818 to 1834, officiated some part of the time in Marshfield, receiving a small stipend from the missionary funds of the Diocese. In 1822, he reported to the Annual Convention as connected with Trinity Church, thirty-three families and ten communicants; in 1828, twenty-six families, six baptisms, and fourteen communicants. During their ministry in Hanover, the Rev. Mr. Appleton and the Rev. Mr. Greenleaf, from 1835 to 1841, had some care over the little flock in Marshfield. The Rev. Samuel Cutler, during his Rectorship of St. Andrew's Church, from November 7, 1841, to Easter, 1872, did much duty in Trinity Church. In 1842, he reported to the Annual Convention of the Diocese ten communicants in Marshfield.

The lack of growth in the case of Trinity Church, Marshfield, may be accounted for, in part, by the smallness and slow increase of the population of the town, which in 1790 was 1,269, and in 1840, 1,761, and by the fact that the Congre-

gationalists, the Baptists, and the Unitarians have each a resident minister with regular services, while Trinity Church has never had anything more than occasional worship.

IV

ST. PAUL'S CHURCH
HOPKINTON

THE history of St. Paul's Church in Hopkinton possesses some interest. In one of its aspects, it is pleasant. In another, it is quite otherwise. The space it occupies in the records of the Diocese is much greater than its importance. The following document properly forms the introduction of this memoir:

New London, May 4th, 1740

REVEREND SIR: We, the Clergy of New England, convened at New-London, beg leave to represent to the honourable Society the state of a considerable congregation of the Church of England settled at Hopkinton and the parts adjacent. This town has been for years a place of resort to several creditable families of Conformists, whose inclination or employment has caused them to remove from Boston into the country, to whom many of the old inhabitants, both of the Church and dissenting persuasions, have united themselves in promoting the Episcopal Church, being induced thereto by a monthly lecture preached among them, and some encouragement they received of being recommended to the Society's favour; there is likewise a probability of a large increase by the addition of many others who have purchased farms in the same town, so as to possess near a third part of the township, in order to settle themselves or children thereon, provided they can enjoy a constant public worship of the Church of England, and procure some assistance towards the support of an Episcopal minister to reside with them, which they express an earnest desire of, and a readiness to contribute to the utmost of their ability towards his comfortable subsistence.

We are the honourable Society's
And, Reverend Sir,
Your most humble servants,

Arth. Browne	John Usher
Sam'l Seabury	Henry Caner
John Beach	Roger Price
Eben'r Punderson	James Honeyman
Sam'l Johnson	James MacSparran

1 Church Documents (*Conn.*), *170*, *171*.

A writing of this kind signed by such men would naturally have the favorable consideration of the Society. No appointment, however, was made. The number of available men was quite small. In 1743, Mr. Price again calls their attention to Hopkinton: "The Reverend Mr. Commissary *Price*, by his Letter dated *Boston*, *March* 10, 1743, acquaints the Society, that there are new Churches building, and many Petitions for new Missionaries, and particularly mentions *Taunton* and *Hopkinton*, where there are Glebes laid out to be conveyed in due Form to the Society for the Benefit of Missionaries to be settled there." *4 Anniv. Serm.* (*1743–44*) *44*.

About the time noted above, Mr. Price appears to have removed to Hopkinton, though still holding the office of Rector of King's Chapel in Boston. In May, 1742, he had come into possession of one hundred and twelve acres of land, and a certain proportion of undivided lands in the township of Hopkinton, by an assignment made by Robert Lenate of Blandford, Massachusetts. He had purchased, or did purchase, other lands. *Mass. Hist. C. Papers*, *381*.

After he resigned the charge of King's Chapel in Boston, Mr. Price became the missionary of the Society for the Propagation of the Gospel at Hopkinton.

1747–48. "The Reverend Mr. Commissary *Price* acquaints

the Society, that he hath preach'd a monthly Lecture to a considerable Number of People in and about *Hopkinton* in *New England* at their Request, for ten Years, at his own Expence, by which they are now encreas'd to above thirty Families of the Church of *England*, at thirty Miles Distance from any settled Episcopal Church. That they had procur'd a valuable Glebe of near 200 Acres, with a House and Barn upon it; and He, from ten Years Experience of the People, will answer for their Willingness to contribute to the Support and Comfort of a Minister, and prays that the Society would be pleas'd to appoint him Missionary to *Hopkinton*, with a View to which he has quitted the Church at *Boston*, hoping they would consider his Labours, and the Largeness of his Family. Whereupon the Society have agreed that *Hopkinton* be erected into a Mission, and that Mr. *Price* be appointed Missionary there, with a Salary of 60 *l.* a Year, upon Condition, that he engages to use his best Endeavours to propagate the Christian Religion among the neighboring *Indians*." *4 Anniv. Serm.* (*1747–48*) *39*, *40*.

July 11, 1748, Mr. Price, then in England, executed a deed of Indenture of Lease of a lot of one hundred and twelve acres of land, and a parcel in certain undivided lands in the town of Hopkinton, to the Society for the Propagation of the Gospel in Foreign Parts. July 12, 1748, he executed a deed of Release to the same party of the said one hundred and twelve acres of land and of the parcel of undivided lands, "for the benefit and advantage of an Orthodox Minister of the Church of England, as by the laws of Great Britain established, who shall preach and perform Divine Service according to the rites and ceremonies used in the said Church of England, to the people, from time to time, dwelling in or near to Hopkinton aforesaid." *Abstracts Trustees Donations*, *167-176*.

About the time that these papers were executed, the Rev.

Mr. Price built a church in Hopkinton at his own charge. July 9, 1753, he conveyed one hundred and five rods of land and the church thereon to the Society for the Propagation of the Gospel, for the sole use and benefit of the Church of England. *Abstracts Trustees Donations, 80; Mass. Hist. C. Papers, 431.*

1753–54. "The Reverend Mr. *Price*, late Commissary in *New England*, and the Society's Missionary at *Hopkinton* in the Province of *Massachuset's* Bay, having resigned that Mission upon his return to *England* on his private Affairs, the Society hath appointed the Reverend Mr. *John Troutbeck*, who has been an officiating Clergyman for ten Years in the Holy Orders of our Church, and came fully recommended to the Society, to succeed Mr. *Price* in the Mission of *Hopkinton*, and he is now on his Voyage thither." *5 Anniv. Serm. (1753–54) 48, 49.*

The license of Mr. Troutbeck, from the Bishop of London, was dated May 7, 1754. His salary from the Society was £50. Not finding "Hopkinton the Paradise it was described to be," he appears to have been quite discontented, and some time in 1755, the Bishop removed him to King's Chapel in Boston, to be the assistant of the Rev. Dr. Caner.

After the removal of Mr. Troutbeck, the little parish in Hopkinton had very infrequent services. It gradually grew less, and the property which it possessed was coveted and taken by others. On account of distance and then of political troubles, the Society in England could do nothing, either in aid of the parish, or care of its property. During many years, nothing was heard of the Church in Hopkinton. October 16, 1810, Miss Elizabeth Price, the eldest daughter of Roger Price, gave a quitclaim deed of the lands in Hopkinton, amounting to about one hundred and seventy acres, to the Trustees of Donations to the Protestant Episcopal Church, with the de-

sign that the said lands should be used and enjoyed according to the pious intention of her father. Accepting this deed, of no legal value, and without having received any authority from the Society for the Propagation of the Gospel, the *Trustee* of the property, by the deed of the Rev. Roger Price, as above noted, this corporation in Massachusetts took possession of this glebe in Hopkinton and did lease the same to Samuel Valentine, Jr., for the term of 999 years, reserving an annual rent of $130. August 22, 1815, the Board of Managers of the above named corporation voted to pay $30 of the rent of this glebe to Bishop Griswold, and to appropriate the balance of $100, annually, to the repairing of the church. Dudley A. Tyng and Shubael Bell were appointed a committee to superintend the repairs. July 13, 1818, they reported to the Board of Managers that, on examination, they found the old church in such a state of decay that it could not be repaired. Acting without any known authority, this committee agreed with Samuel Valentine, Jr., to build a new church in Hopkinton, pledging in payment for the expense of the same the annual rent of the glebe and whatever might be received on the sale or rental of pews. A church was built by Mr. Valentine, at the cost of $3,061.24, and consecrated by Bishop Griswold, October 7, 1818. The Board of Trustees gave to this new church a bell, costing $200. Benevolent individuals in Boston gave an altar-piece and communion plate. Miss Price gave a folio Bible and two quarto Prayer Books. After the decease of Mr. Samuel Valentine, Jr., Mr. Lawson Valentine, administrator, claimed, in 1827, of the Board of Trustees, $1,322.45 due the estate on account of building the church. Nothing had been paid either by the sale or rental of pews. The Trustees refused to pay this sum, holding the administrator to the agreement made with Samuel Valentine, Jr. In the meantime the glebe had been stripped of its valuable timber. The proper

income of it, for ten centuries, had been put into a mean and unsightly structure, wherein the people would neither purchase nor rent pews, because the proceeds must go to the heirs of the Valentine estate. In 1828 and subsequently, an effort was made by the Trustees to do something for the relief of the parish by authorizing the sale of the Valentine interest or lien in the church edifice, and giving to those who would purchase pews therein a right of possession. It does not appear that anything was done in this way. Nothing could be done. The limit had been reached. *Abstracts Trustees Donations, 31, 32, 39, 40, 51-54, 76-81, 83-87.*

Soon after his settlement at Newton Lower Falls, in 1822, the Rev. Alfred L. Baury became interested in the case of St. Paul's Church, Hopkinton, and officiated there. Having learned the condition of the parish, with considerable trouble and delay, he procured a power of attorney, from the Society for the Propagation of the Gospel, to act in regard to the glebe and other property of the Church in Hopkinton. Vested with this power, he recovered the whole property, which had been long misused and wasted, and restored it to the pious purposes intended by the giver, the Rev. Roger Price.

The present state of the property of St. Paul's Church, Hopkinton, may be best learned by the following report of Thomas L. Wakefield, the successor of the Rev. Alfred L. Baury, as agent of the Hopkinton glebe, rendered in 1871:

To the Right Rev. Bishop of the Diocese: I pray leave to report briefly in relation to the Hopkinton Glebe.

I have received my Power of Attorney to act in the premises, and entered upon my duties under it.

The property consists of about one hundred and seventy acres of land, rocky and unproductive, except for pasturage and the growth of wood; and the lot on which the old Church

stood in the village, including the tombs and grounds connected therewith.

The main lot is situated a short distance, perhaps a mile or two, from the village, and is partly pasture-land, and partly covered with a young growth of wood. The wood has been permitted to grow since the former growth was taken off a few years ago by my predecessor, and is considered to be, for the present, the most profitable product of the land.

The pasture has been rented for several years at about $40 a year, and the proceeds of the property, including the small Church lot in the village, which has been rented for about $5 a year, making a total of about $45 annually, have, after payment of taxes, been appropriated by the Churchmen of the old Parish for maintaining occasional public worship, and the payment of their incidental expenses connected therewith; leaving a small balance now in their hands of less than $50; and in addition to this sum there is due from a former tenant the sum of $50, which, I learn, will probably be collected soon. Until very recently they have paid taxes upon the property, which absorbed a large part of the income; but for the past year the Selectmen of the town have relieved the property from taxation; which is supposed to be exempt therefrom under the statutes of the Commonwealth.

I have received from Mr. Willard Wadsworth, an old parishioner there, who has been active in the management of the estate since the decease of the former agent, a statement of the accounts; and the amounts due will probably be soon paid into my hands.

The pasture is to be leased, as now contemplated, for three or five years, so as to secure the repairs requisite of the fences, at $40 a year, the tenant taking no wood therefrom, not even for fences.

The young growth of wood, which is rapidly increasing in

size and value, will find a ready market at remunerative prices when ready to cut for sale.

The old bell formerly used in the church has been recently disposed of conditionally by Mr. Wadsworth, for the sum of $50, which is deposited in a Savings Bank, on which interest is received by the Parish with the right to return the $50 within a given time, and receive back the bell, or call it sold for said sum and hold the $50, absolutely.

It seems to be a wise policy to invest these small proceeds, until the money can be advantageously applied for the maintenance of public worship there or in the vicinity, as provided in the Letters of Attorney.

All which is most respectfully submitted,

T. L. WAKEFIELD

Dedham, May 10, 1871

Jour. Dio. Mass. 1871.

During his ministry in St. Mary's Church, Newton Lower Falls, the Rev. Mr. Baury gave much attention to St. Paul's Church. Many other clergymen, acting as missionaries, have done some duty in it. In his addresses, Bishop Griswold often mentioned this little flock, and cherished a deep interest in its welfare. Owing to the small population of the town, and many untoward circumstances, which have been sufficiently noticed, it has made little progress. The hope is indulged that, receiving the dews of Divine grace and pastoral care, its future course may be more prosperous.

V

TRINITY CHURCH
BRIDGEWATER

As early as 1728, the Rev. Ebenezer Miller of Braintree commenced holding a monthly service in Bridgewater. This service was continued, as appears in abstracts quoted in other places, through many years, by him, Mr. Thompson of Scituate, Mr. Winslow of Braintree, and Mr. Clark of Dedham. To their reports reference is here had.

The parish of Trinity Church, Bridgewater, was formed about 1747. During that year, Mr. Samuel Edson, one of the original proprietors of the town of Bridgewater, conveyed to the Society for the Propagation of the Gospel about fourteen acres of land, in trust, for the use and benefit of a clergyman of the Church of England. The number of those who agreed with him in their religious views was small. In the spring of 1748, they undertook to build a church on this glebe land. It was a small but neat edifice. The means of the little parish seem to have been exhausted in raising and enclosing it. Very little was done to the inside. In this condition it was used for Divine Service, when one of the missionaries of the Society could visit the parish. In a little time, by the sale of the wood on the glebe, windows were procured. A pulpit, reading-desk, clerk's seat and altar were built at the common expense. Eight new pews were erected by individuals. A Bible and Prayer Books were sent to the church by the Society.

During the War of the Revolution, Trinity Church was closed. After the return of peace, the parish pursued its quiet way. It was represented, in the Convention of 1785, by its minister, the Rev. William W. Wheeler, and Dr. Charles Stockbridge of Scituate. Until 1804, Mr. Wheeler continued

to officiate a part of the time in Bridgewater. During the next seven years, none but occasional services were had. In 1811, the Rev. William Montague officiated for a short time. In 1812, the parish of Trinity Church held its Easter meeting for the choice of officers and made a proper record. In 1813, Mr. John Edson was a delegate to the Diocesan Convention. He reported twelve families connected with Trinity Church and two communicants. In 1814, it had some services by the Rev. Dr. Eaton, the Rev. Mr. Montague, and the Rev. Aaron Humphrey. In 1815, the parish of Trinity Church was incorporated. The first meeting under this act of incorporation was held in September of that year. After due organization, it was voted to raise a small tax for the support of public worship.

During the year 1815, the parish undertook to repair the church edifice. Owing to the fewness of its numbers and smallness of means, the work went on slowly. Seeing this, Mr. John Edson, a lineal descendant of Samuel, the original patron of the parish, proposed to finish the inside of the church, if others would do the same to the outside. The proposition was accepted, and both parties performed their promises. In June, 1816, this renovated church was consecrated by Bishop Griswold. During several years, by the aid of the Massachusetts Episcopal Missionary Society, Trinity Church enjoyed partial services by the Rev. Messrs. Eaton, Blake, White, Cooper, Hicks, Wolcott, Cutler, Tappan, West, and others. In 1822, Mr. Wolcott reported to the Annual Convention of the Diocese twenty families connected with Trinity Church and four communicants.

In 1832, the Rev. Matthias Munroe became the first Rector of Trinity Church, giving his whole time to it. To the Annual Convention of 1833, he reported thirty-three communicants, and a prosperous state of the parish. Owing to long continued

ill-health, Mr. Munroe resigned the charge of this parish in May, 1835.

The parish had by this time so increased as to require for its accommodation a larger church edifice. The corner-stone of the new church was laid June 1, 1836, by the Rev. Mr. Bent, assisted by the Rev. Mr. Warland and the Rev. Mr. Edson. Mr. Edson delivered an address. December 8, 1836, Trinity Church was consecrated by Bishop Griswold. The cost of it was about $4,000. In 1842, the Rev. Henry Blackaller, then in charge of the parish, reported to the Annual Convention, twelve baptisms, thirteen confirmations, fifty-nine communicants, and sixty-five Sunday School scholars. The Rev. Mr. Blackaller left Bridgewater in 1843. He was followed by the Rev. Newton E. Marble, who continued in charge of Trinity Church until May, 1845. In 1847, the Rev. William Warland became the Rector of Trinity Church. He resigned in 1850. The Rev. Dr. Eaton, residing in Boston, officiated in this church from some time in 1852 until near the time of his decease, March 24, 1858. In 1872, the Rev. B. R. Gifford, Rector, reported to the Convention, for the preceding year, eight baptisms, forty-five communicants, and thirty-five Sunday School scholars. *1 Christian Witness* (*1835*), *99*, *103*; *2 Christian Witness* (*1836*), *58*, *170*; *Jour. Dio. Mass. 1785*, *1813*, *1822*, *1833*, *1842*, *1872*.

VI

CHRIST CHURCH
CAMBRIDGE

In 1759, there was a decided movement in favor of establishing the Church in Cambridge. Henry Vassal, Joseph Lee, John Vassal, Ralph Inman, Thomas Oliver, David Phips, Robert Temple, and James Apthorp petitioned the Society for the Propagation of the Gospel for the appointment of a missionary. Of this action the Society took the following notice:

1759–60. "Several worthy Gentlemen of the Town of *Cambridge* in the Colony of *Massachuset's Bay*, Members of the Church of *England*, having petitioned the Society to grant them a Missionary, who may officiate not only to them, and the adjacent Towns, but also to such Students of *Harvard College* who are of the Episcopal Church, and at present are obliged at a great Inconveniency to go to *Boston* for an Opportunity of publick Worship according to the Liturgy of the Church of *England;* and setting forth in their Petition that the Rev. Mr. *East Apthorp* of *Boston*, Fellow of *Jesus College*, in the University of *Cambridge* in *England*, a worthy Member of the Society, and every Way well qualified for the Advancement of Religion among them, particularly as he is already in the holy Orders of the Church, and at present on a Visit to his Friends in *Boston*, and upon their especial Application consenting to become their Missionary, if the Society should be pleased to appoint him to that Station; the Society, out of a peculiar Regard to the Merit and approved Abilities of Mr. *Apthorp*, which will enable him very much to promote Religion and Learning in that his native Colony, hath appointed him their Missionary to the Church of *Cambridge*, in the Colony of *Massachuset's Bay*, and the Towns adjacent:

And the Gentlemen of that Church, by a Letter dated *November*, 20, 1759, return their hearty Thanks to the Society for this Appointment, and promise to express their Gratitude for it, by fully coming up to, and even exceeding their Promises on that Account. They have already appropriated 300*l. Sterling* for the Settlement of a Minister in Perpetuity; and, as soon as they are able, will assign 100 *l.* more for the Purchase of Lands, and promise to build an handsome Church, and get it finished, and fit for Divine Service in the ensuing Summer; and they will neglect nothing in their Power, to approve themselves deserving of the Patronage of the Society. And Mr. *Apthorp*, who accepts of, and returns the Society his Thanks for their Appointment of him to this Mission, promises his best Endeavours to make himself as useful as may be in the important Charge he hath undertaken, and expresses his Satisfaction that the Dissenters from the Church of *England* permit the Design to go on without Molestation, and have evinced a very moderate Spirit on this Occasion."*5 Anniv. Serm.* (*1759–60*) *39-41.*

The original subscription for building the church was dated at Boston, April 25, 1759. September 29, 1759, Henry Vassal, Joseph Lee, John Vassal, Ralph Inman, Thomas Oliver, David Phips, and the Rev. East Apthorp were chosen, at a meeting of the subscribers, a building committee. Mr. Inman was appointed the Treasurer. The following votes were passed at the same meeting:

"I. That the extreme dimensions of the church, including the thickness of the walls, but exclusive of the chancel and tower, be sixty feet in length and forty-five feet in breadth.

"II. That the architect be at liberty to make any alterations in the above dimensions of sixty feet by forty-five, provided he does not enlarge the area of the church.

"III. That the expense of executing the whole building is not to exceed £500 sterling.

"IV. That the building be of wood, and covered on the outside with rough cast; that there be only one tier of windows and no galleries except an organ loft.

"V. That a letter be wrote to Mr. Harrison of Newport requesting a plan and elevation of the outside and inside, and of the pulpit and vestry of the church; and that if Mr. Harrison approves of it, there be no steeple, only a tower with a belfry, and that he be informed of the dimensions of a picture designed for the chancel (now at Mr. Merritt's, at Providence) when the Committee are informed of its size.

"VI. That Mr. Phips and Mr. Inman wait on Mr. Bordman of Cambridge, to know whether he will give a piece of land and what quantity, for the church to be built upon."

The land on which Christ Church stands was bought of Mr. James Reed for £16 20*s.* [?] 1½*d.*, lawful money, and of the Proprietors of the Common for £13 6*s.* 8*d.*, lawful money. The work of building appears to have been commenced early in 1760. The precise time of the ceremony of laying the corner-stone is not here known. The inscription upon it is as follows:

DEO · AETERNO
PATRI · FILIO · SPIRITVI · S
HANC · AEDEM
SUB · AVSPICIIS · ILLUSTRISS · SOCIETATIS
PROMOVENDO · EVANGELIO
IN · PARTIBUS · TRANSMARINIS
INSTITUTAE
CONSECRABANT · CANTABRIGIENSES
ECCLESIAE · ANGLICANAE · FILII
IN
CHRISTIANAE · FIDEI · ET · CHARITATIS

INCREMENTVM
A · D · MDCCLX
PROVINCIAM · PROCURANTE
V · CL
FRANCISCO · BERNARDO

1760–61. "The Rev. Mr. *Apthorp*, the Society's Missionary at *Cambridge*, writes from thence in his Letter of *August* 30th, 1760, that the Books sent him from the Society were safely arrived; and the Building of the Church was in such Forwardness that he hoped it would be fit for Divine Service in *November*, and particular Care has been taken to make the Structure useful and durable, as well as decently elegant; and, in case of future Accessions to the Congregation, it may be easily enlarged; and he has the Satisfaction to add, that it already promises to be one of the best supported and most flourishing Churches in *America*." *6 Anniv. Serm.* (*1760–61*) *44*, *45*.

While the work of building Christ Church was in progress, in 1760, Captain Edward Cahill of London presented to the parish a bell. In 1831, it was recast and bears the inscription:

ECCLESIAE PRIMAE EPISCOPALI
CANTABRIGIAE IN NOV. ANGLIA
ME LIBERE DONAVIT
EDVARDUS CAHILL
MDCCLX

The hopes of Mr. Apthorp in regard to the completion of Christ Church were not quite realized. The cost of it was greater than the original estimate. It amounted to £1,300 sterling. This increase of the supposed expense caused some delay and embarrassment. The course of Mr. Apthorp, under these circumstances, was a considerate and liberal one. Not having become an actual resident and engaged in the duties of a parish priest, he gave towards the expense of the church his stipend

from the Society for two years and a half, amounting to £125.

1761–62. "The Rev. Mr. *Apthorp*, the Society's Missionary at *Cambridge*, in his Letter dated *Feb.* 14, 1761, acquaints the Society, That they have been under some Difficulties in compleating the Building of their Church, and as it has not yet been in his Power to be resident at *Cambridge*, and therefore he had hitherto been of little Service to the Society, he thinks he cannot, with a safe Conscience, accept of their Salary for the Years 1759, and 1760, but begs the Favour of the Society to grant the Salary for those two Years towards the Building of the Church, which has been expensive, and the chief Burthen of it borne by a very few. As the good People of *Cambridge* are likely to incur a considerable Debt, which may prevent many of the poorer Sort from associating with them, he thinks it will greatly advance the Interest of that Mission to lighten the Burthen of the first Expense. This Request the Society very readily complied with, and think themselves greatly obliged to Mr. *Apthorp* for his generous Behaviour on this Occasion." *6 Anniv. Serm.* (*1761–62*) *49*, *50*.

The formal opening of Christ Church for Divine Service took place October 15, 1761. Mr. Apthorp preached an admirable and instructive Sermon, on the Constitution of the Christian Church, which was published. As there could be no proper consecration of the church, Mr. Apthorp composed and used on the occasion the following prayer. It is inserted here as an index to the religious sentiment of the time, and as such is of value.

"Eternal God, Parent and Sustainer of all things, Infinite in wisdom and power, justice and mercy, most humbly we adore Thy Divine Majesty, approaching Thy throne with our prayers for the Catholic Church, the whole congregation of Christians over all the earth, more especially for the reformed churches of these realms and nations.

"We implore Thee, O King of kings, to crown with the blessings of heaven and earth our most Gracious Sovereign Lord, George the Third, by Thy grace King of Great Britain and Ireland and of all the dominions thereunto belonging, defender of the faith, and throughout all his realms supreme in all causes ecclesiastical and civil, endue him with all royal virtues, prosper his arms and counsels, grant him a long and happy reign over a free and willing people, to Thy glory, the welfare of his subjects, the protection and advancement of true religion. Bless, O Lord, her Royal Highness the Princess Dowager of Wales, and all the royal family, enrich them with Thy heavenly grace, and prosper them with all happiness.

"Illuminate with the truth of Thy doctrine the dispensers of Thy most holy word and sacraments, the Archbishops, Bishops, Priests, and Deacons of the Church of England and the Ministers of all other Protestant Churches. Pour down upon them the continual dew of Thy blessing, that they may be holy and exemplary in their lives and faithful stewards of Thy mysteries. Bless the nobility and magistracy, endue them with grace and wisdom, that they may all in their several characters maintain religion and virtue. In more especial duty we pray for His Excellency the Governor of this Province, His Honor the Lieutenant Governor, the Honorable Council and House of Representatives. So bless them in their respective stations, that wisdom and knowledge may be the stability of our times, and the fear of Thee our treasure.

"Father of lights, from whom descendeth every good and perfect gift, grace with Thy divine favor and enlighten with Thy Spirit all seminaries of learning and religious education, particularly the Universities of England and the Colleges of this place, on whose President, Tutors, and Students we implore Thy heavenly benediction, that they may equally excel in virtue and useful knowledge.

"O most gracious God, hear Thou in heaven Thy dwelling place, and behold with an eye of favor this congregation here assembled. In all humility, conscious of our own unworthiness, we implore Thy mercy, pardon and acceptance through the merits and puissant mediation of Thy Son, Jesus Christ; to whose most sacred name, and to the promoting of whose glory and kingdom we consecrate this Church, and ourselves the living temples of the Holy Ghost. Bless, we beseech Thee, all those whose pious munificence and public spirit have assisted in this good work, especially the Venerable and religious Society for the Propagation of the Gospel. Grant success to their Christian purposes for the advancement of true religion, endue their ministers with fidelity to their trust, a sincere faith, unfeigned charity and sanctity of manners. Make them in their several stations the happy instruments of extending the kingdom of Thy Son, as well by supporting Thy pure worship in these colonies, as by publishing the glad tidings of the Gospel among remote and barbarous nations.

"Grant, O God of truth and love, to Thy servants here before Thee, an uncorrupted, firm, and efficacious faith in the merits, mediation, and promises of their Divine Redeemer; aid and enlighten them by Thy Holy Spirit that they may sincerely practise all the duties of the Christian life, and adorn the doctrine of God our Saviour by holiness and piety, and by their ardent charity towards all mankind, especially towards all Christians of every denomination, preserving indissoluble the bond of peace and endeavoring in meekness to restore the unity of the spirit.

"Finally, O God, we praise Thy holy name for all Thy servants departed this life in Thy faith and fear, beseeching Thee that we may so follow their good example, that, our probation ended, we may be partakers with them of a glorious resurrection, and of that everlasting inheritance purchased for the

faithful by the most precious blood of our Lord Jesus Christ, the Saviour and Redeemer of the world; in whose prevailing intercession we trust for the acceptance, and with whose sacred words we supply all the defects of our imperfect petitions.

"Our Father, etc."

About the time of this service, Mrs. Grizzel Apthorp, the mother of Dr. Apthorp, gave to Christ Church a handsome christening basin of silver, with this inscription:

ECCLESIAE CHRISTI
CANTABRIGIAE IN NOVA ANGLIA
ANATHEMA* CONSECRAVIT
DNA. APTHORP
MDCCLXI

Mrs. Mary Faneuil, probably the wife of Benjamin Faneuil, Sr., gave a large folio Bible for the reading desk, and the Hon. Thomas Lechmere two large folio service books. Mrs. Anne Wheelwright, the sister of Mr. Apthorp, gave a cloth and six napkins for the communion table. His Excellency Governor Shirley gave the damask for the communion table, chancel, and pulpit; and Nicholas Lechmere, Esq., the damask for the wardens' seats.

1762–63. "The Rev. Mr. *Apthorp*, the Society's Missionary at *Cambridge*, in his Letter dated *Sept.* 29, 1762, writes, that in his Infant Settlement, where he has officiated since the Opening of the Church in *October* 1761, the Numbers are but few. Those he has are serious; and he entertains good Hopes, that God will bless this Mission and render it really serviceable to Religion. In the past Year he had baptized 12, and at the last monthly Communion had near 40 Communicants. He adds, that Common Prayers, and other Books of Devotion to be distributed among the People of his Mission, will be of

*Votive offering.

good Use; which were sent according to his Request." *6 Anniv. Serm.* (*1762–63*) *59*, *60*.

1763–64. "The Rev. Mr. *Apthorp*, the Society's Missionary at *Cambridge* in the Province of *Massachuset's Bay*, in his Letters dated *Feb.* 12, and *June* 25, 1763, writes, that in the Winter Season he has a very small Congregation of the neighbouring Families, but in the Summer the Church is well frequented. He generously expresses his Hopes, that it will one Day be in his Power to free the Society from the Burden of this Mission, but at present neither his own private Affairs, nor the Circumstances of the Church, will admit their resigning the Society's Patronage, without essentially hurting that new and unsettled Mission. The Families of the Church of *England* in this Mission are 26, and the Communicants 33. Mr. *Apthorp* also gives an Account of a Controversy he has had with a dissenting Minister of *Boston* [the Rev. Jonathan Mayhew, D.D.], against whose personal Aspersions he is ready to vindicate himself in any Particular that may be thought to require it. But as this Gentleman's Reflections upon the Society and their Missionaries, have been fully answered both at home and abroad, and nothing worth Notice alleged against Mr. *Apthorp*, it is thought unnecessary to give him that Trouble, or to say any Thing on the Subject in this Place." *6 Anniv. Serm.* (*1763–64*) *61*, *62*.

In 1764, a fine organ, made by Snetzler of London, a German artist, was procured for Christ Church through the liberality and exertions of Mr. Apthorp's brother-in-law, Barlow Trecothick, Esq., Alderman and afterwards Lord Mayor of London. August 21, 1764, at the opening of it, Mr. Apthorp delivered a discourse on Sacred Poetry and Music. Subsequently, he published it, with a dedication "to the Hon. John Temple Esq., His Majesty's Lieut. Governor of the Province of New Hampshire, a benefactor to the Church at Cambridge,

and a friend of the author." The closing paragraph of the prayer read on the occasion was as follows:

"To this congregation give Thy heavenly grace, that we may obtain acceptance with Thee through Jesus Christ, and may walk worthy of the high vocation wherewith we are called, that, harmonizing our minds to peace and love, we may continue united in one body under Christ our Head, in faith and charity, in worship and government. Be propitious to this and all our sincere endeavors to offer Thee our praise and honor, and grant that in the use of all outward means of devotion for the advancement of Thy worship, we may always consider the end, and to our external homage may unite our inmost affections and all the powers of our souls to adore and celebrate Thee, that in all our words, works and thoughts we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life through Jesus Christ our Lord. Amen."

1764–65. "The Rev. Mr. *Apthorp*, late the Society's Missionary at *Cambridge*, in the Province of *Massachuse'ts Bay*, which Mission he has resigned, in his Letter dated *March* 12, 1764, begs Leave to lay before the Society the case of the President and Fellows of *Harvard* College, who have sustained the total Loss of their Library by Fire. Mr. Apthorp thinks this a fit Occasion for the Society to exert their publick and Christian Spirit, by contributing their Assistance towards repairing this great Loss to Religion and Learning in a Colony wholly unprovided with publick Libraries. He adds, that the Library, and other Advantages of the College, are distinguished Benefits to the Mission, and that he is under personal Obligations to the Town and College for their Favour to him in many Instances. The Society, taking Mr. Apthorp's Request in behalf of *Harvard* College into Consideration, have agreed to make the College a Present of Books to the Amount of 100*l.*" *6 Anniv. Serm.* (*1764–65*) *51*, *52*.

On the reception of this present, in behalf of the College, President Holyoke wrote: "The books you have sent are just such as we wished to have, and will always be an evidence of the learning and judgment of the gentlemen who chose them."

The Rev. Mr. Apthorp, finding his position in Cambridge an uneasy one, on account of the sharp conflict he had had with the Rev. Jonathan Mayhew, D.D., respecting the Society for Propagating the Gospel, returned to England in the latter part of the year 1764, and resigned his mission. The Rev. Mr. Griffith officiated in Christ Church from December, 1764, to May, 1765. The Rev. William Agar did duty there from the first Sunday in October, 1765, until the latter part of 1766, and perhaps a little longer. May 1, 1766, he wrote to the Society: "At the instance of his Excellency and the People of Cambridge, I consented to officiate, as their Church must be closed if I did not undertake it; though I feared, from the weight of my misfortunes, I should not be capable of doing myself and him credit, but would rather hide my head in woods and forests than appear in public. . . . There are about forty communicants; all the proprietors of the Church are men of fortune. Some of the collegians come to church. . . . The temper which made Mr. Apthorp uneasy will ever disturb this mission." Mr. Agar went to Virginia.

In 1766, the Rev. Winwood Serjeant was transferred from South Carolina to the mission at Cambridge. September 1, 1767, Mr. Serjeant wrote to the Society: "I arrived here the beginning of June, which was as soon as I could obtain a convenient passage from South Carolina, or leave my former parish with propriety and decency." The salary of Mr. Serjeant from the Society was £50 sterling, and £50 from the parish and £18 in lieu of a parsonage and glebe.

October 17, 1768, Mr. Serjeant wrote to the Society: "My

duty lies within a narrow circle, and affords nothing of importance. I content myself with the hopes of meriting the silent approbation of the Society by a steady, unaffected discharge of what comes under my cure." May 14, 1770, he wrote: "The Church of Cambridge affords nothing of consequence to communicate, except the happiness of assuring you of its regularity and tranquillity." April 25, 1772, he wrote: "The congregation increases notwithstanding the late loss of two principal families by death and removal. My communicants make a superior figure to most in the country." Some time in this year, Governor Thomas Hutchinson gave to Christ Church a silver flagon and covered cup, still used. Originally these, with other pieces of communion plate, had been given to King's Chapel, Boston. Governor Hutchinson, having received from King George the Third a service of plate and pulpit furniture, which he presented to the Chapel, gave a part of the old plate to Christ Church, Cambridge, and a part to St. Paul's Church, Newburyport. The inscription on these pieces of plate is the following:

THE GIFT OF
K. WILLIAM AND Q. MARY
TO YE REVD. SAMLL. MYLES
FOR Y^{E} USE OF
THEIR MAJESTIES' CHAPPELL IN N. ENGLAND
MDCXCIV

March 12, 1774, Mr. Serjeant wrote to the Society: "There are between fifteen and twenty families, six of them possessed of ample fortunes, the rest in very easy circumstances, who have retired from business. The income of the Church seldom exceeds £70 per annum. The populace are almost daily engaged in riots and tumults. On the 7th inst. they made a second destruction of thirty chests of tea. Political commotions run extremely high in Boston; if not suppressed soon, the whole prov-

ince is in danger of being thrown into anarchy and confusion."

About the beginning of 1775, the parish of Mr. Serjeant was broken up. The last payment of salary to him was made in October, 1774. Many of the most important members of his congregation were attached to the Royal cause. June 2, 1775, the Rev. Dr. Caner wrote to the Society: "Mr. Serjeant of Cambridge has been obliged with his family to fly for the safety of their lives, nor can I learn where he is concealed. His fine Church is turned into barracks by the rebels, and a beautiful organ that was in it broke to pieces."

Some time after the arrival of General Washington at Cambridge, the church ceased to be used in such an improper way. December 11, 1775, Mrs. Washington joined her husband. On the last day of that month, the church was used for Divine Service. January 1, 1776, Colonel William Palfrey wrote to his wife: "I yesterday, at the request of Mrs. Washington, performed Divine Service at the Church at Cambridge. There was present the General and lady, Mrs. Gates, Mrs. Custis and a number of others, and they were pleased to compliment me on my performance. I made a form of prayer instead of the prayer for the King, which was much approved. I gave it to Mrs. Washington at her desire, and did not keep a copy, but will get one and send it to you." Quite likely similar services were held in the church while the headquarters of the army were at Cambridge. Tradition long designated a particular pew as the one which General Washington was accustomed to occupy.

After the close of the war, Christ Church remained several years in a desolate condition. Those who had frequented it in the day of favor had either removed to other places or been impoverished. Early in 1790, those in Boston and the vicinity, who felt an interest in the fortunes of this old and important parish, took measures to raise a sum of money sufficient to

put the church edifice in a condition for use. The paper circulated for subscriptions was the following:

"*Whereas* the Episcopal Church in Cambridge, (a building not many years since erected, and an elegant piece of Architecture,) has in the course of the late War been much damaged, the Windows being totally destroyed, the Pews, Altar and Pulpit exceedingly injured, and the Organ wholly torn to pieces; and *whereas* the repairing of the same will render an essential Service, not only to the Episcopal Church in general, but to a number of our Christian Brethren in that town and in its vicinity, who are now destitute of a place and opportunity of worshipping God in a manner most agreeable to them,—Therefore, to aid and assist in so laudable a design, We hereby promise to pay to such person or persons, as shall be duly authorized by the Proprietors of said Church, to receive and apply the same for the purpose aforesaid, the sums and articles affixed to our several and respective names."

Subscriptions were freely made for this good work by many persons, and the reparation was carried on with energy. July 14, 1790, the church was again opened for Divine Service, by the Rev. Samuel Parker, D.D., Rector of Trinity Church, Boston.

At this time Jonathan Simpson and Nathaniel Bethune were the Wardens of Christ Church. In November following, Mr. Simpson wrote to Bishop Seabury, who then had the supervision of the Diocese of Massachusetts. To this letter, conveying information respecting the revival of the Church in Cambridge, the Bishop made this answer:

New London, November 23d, 1790

DEAR SIR: Your favor of the 16th was duly delivered to me by Mr. Warren. I rejoice greatly that you are again likely to get your congregation collected, and feel myself obliged

to you for the pains as well as expense, which, as Mr. Warren informs me, you particularly have been at to get your church repaired and supplied with a constant minister. I pray God to bless you for it and to give you the satisfaction of seeing your pious endeavors to promote His worship and glory succeed to your satisfaction. Mr. Warren has been this day put into Deacon's orders, and I hope and doubt not he will, by his conduct and abilities, prove himself worthy of a higher degree in the Church. Accept my best wishes and believe me to be, with respect and esteem,

Dear Sir, your affectionate and humble servant,

SAMUEL, *Bp. Conn.*

The Rev. Joseph Warren, mentioned in the foregoing letter, officiated in Christ Church during the winter of 1790–91. At Easter, 1791, an ineffectual effort was made to secure the services of the Rev. William Walter, D.D., who became the Rector of Christ Church, Boston. But Mr. Walter and the Rev. William Montague officiated alternately in Cambridge until October, 1791. At that time the Rev. Dr. Parker was chosen Rector of Christ Church. He accepted this office, with the understanding that he was to render only such services as might be consistent with his duty in Trinity Church. The Rev. Mr. Montague officiated in Christ Church some portion of the time during three years. In 1794, he was invited to become the Rector of it. He did not accept the invitation. During the period of Mr. Montague's services, in his absence, Mr. John Pipon and Mr. Joseph Willard, Jr., graduates of Harvard College, officiated as Readers. At Easter, 1796, Mr. Theodore Dehon was engaged as a Reader. In December, 1797, he was succeeded by Mr. William Jenks. He continued in this duty about eight years. In 1808, Christ Church was put under the care of the Rev. Asa Eaton, Rector of Christ Church,

Boston. This connection continued until 1818 or 1819. He officiated occasionally and administered the sacraments. From 1807 to 1811, Mr. Samuel Sewall and Mr. Ralph Sanger were employed as Readers. Subsequent to 1811, the following gentlemen, variously connected with the University, did some duty as Readers: Evan M. Johnson, Walter Cranston, Isaac Boyle, Jonathan M. Wainwright, and George Otis.

In 1813, the Rev. Mr. Eaton, as Rector of Christ Church, reported to the Convention of the Diocese four baptisms, twelve communicants, and fifty-two families. June 25, 1818, Mr. George Otis, then a tutor in Harvard College, was made a Deacon by Bishop Griswold, and became the minister of Christ Church. To the Convention of that year, holden November 18, the following report of Christ Church was given in: "Rev. George Otis at present supplies the desk. Number of families, 25; Single persons, including 18 Students of the University, 30; Communicants, 14; Baptisms, 4; Marriages, 1; Burials, 2. Rev. Asa Eaton, of Christ Church, Boston, to whose benevolence this Society is greatly indebted, continues occasionally to administer the Holy Sacrament." In 1819, the Wardens of Christ Church, Abraham Biglow and William D. Peck, made the following report to the Convention: "The Rev. Mr. Otis continues to supply the desk: Number of families, about 20—single persons, about 40: Communicants, 12. A few females belonging to the Society have recently made a donation of $420, to be managed as an increasing fund, for the support of a minister—and this is the only circumstance of a prosperous nature relating to the Society which the Wardens are able to communicate." In subsequent years, this fund was much increased. *Jour. Dio. Mass. 1813, 1818, 1819.*

In the General Convention of 1823, the Committee on the state of the Church made the following report in regard to Christ Church, Cambridge: "The church at Cambridge,

founded in the year 1761, but deserted and almost destroyed during the revolution, has languished ever since, having been chiefly supplied by lay readers, who were resident graduates at Harvard University. It is now in so ruinous a state, that it was thought necessary to suspend public worship in it December last, since which time it has not been opened. The Episcopal students at the University have amounted, for a series of years, to one seventh of the whole number; and this year there are 45, most of whom are from the middle and southern states. The students are not allowed to come to Boston to attend divine service; and the Episcopalians, their own church being closed, are required to attend constantly at the College chapel. It is due, however, to the President of the College to state, that he has expressed a desire to have the church repaired; and provided with a suitable minister, as a mean of providing for the accommodation of those students who profess to be Episcopalians. If the influence of impressions made on the minds of these young men during the interesting period of collegiate life is properly considered, the state of this church will produce a feeling of anxious solicitude in the bosom of every parent in our communion, who wishes to have his children enjoy the advantages which that distinguished and richly endowed University offers. The church at Cambridge is therefore to be considered as a chapel for Episcopal students, and, as such, a subject of general interest." *Jour. Gen. Con.* (*1823*) *20.*

Attention being thus called to the sad condition of Christ Church, the Annual Convention of the Diocese, in June, 1824, adopted the following preamble and resolutions, offered by the Hon. Dudley A. Tyng:

"*Whereas* the *Church at Cambridge* is in so ruinous a condition, that divine service has been suspended therein for eighteen months last past; whereby the inhabitants of that town, in communion with the Protestant Episcopal Church, have been,

and still are, deprived of the privilege of worshipping God according to the ritual of their Church; and the said inhabitants, from the fewness of their number, are not able to meet the expense of making the necessary repairs of the Church; and *whereas* certain individual efforts have been made without effect for the purpose of putting said Church in decent repair for the restoration of divine worship therein; and *whereas* it is, in the opinion of this Convention, a matter of general concern to the Episcopalians in this Commonwealth, and elsewhere in the United States, that their sons should enjoy equal advantages at the University with the sons of those of other denominations of professing Christians;

"It is therefore,

"*Resolved*, as the sense of this Convention, That a general and united effort ought to be made, by the members of our Church within this Commonwealth, to place the Church at Cambridge in a suitable state of repair, for the celebration of divine worship therein.

"*Resolved*, That —— be a Committee to carry the object of this first resolution into effect; and that all sums contributed for this object be remitted to the said Committee, who will take the necessary measures for the judicious expenditure of all sums received by them in repairing said Church. That the Committee consist of seven.

"The President of the Convention appointed the following gentlemen a Committee on the above vote:—Rev. Dr. Jarvis, Rev. Mr. Eaton, Thomas Perkins, Esq., Samuel D. Parker, Esq., The Hon. Dudley A. Tyng, Mr. Francis Wilby, and Mr. J. C. Merrill." *Jour. Dio. Mass. 1824.*

This Committee acted with wisdom and energy. Their first appeal was made to the Corporation of Harvard College. Having a proper regard to the better accommodation of those students who preferred the Episcopal form of worship, the Cor-

poration subscribed $300 towards the necessary repairs of Christ Church. With this encouragement they issued a circular and proceeded to solicit subscriptions. In their report to the Annual Convention of the Diocese, June 15, 1825, they state that from the 18th of November, 1824, until that meeting, "the Committee were engaged in obtaining subscriptions in Cambridge, Newburyport, and Boston; and they have the satisfaction to state, that the sum of three thousand dollars has been subscribed, and that they have authorized the Wardens of Christ Church, Cambridge, to take order for the repairing and finishing said Church, and to draw upon their Treasurer for the expenses thereof, not exceeding that sum." *Jour. Dio. Mass. 1825.*

Of the above named sum Abraham Biglow, Esq., gave $500, the Hon. William Phillips and the Rev. S. F. Jarvis, D.D., $200 each; the Hon. William Winthrop, Thomas Lee, Esq., the Hon. S. P. P. Fay, Gardiner Greene, Esq., the Rev. Asa Eaton, D.D., James Perkins, Esq., Dr. John C. Warren, and the Hon. David Sears, $100 each. The other thousand dollars was made up by smaller subscriptions.

Under the direction of Mr. James Bowdoin and the Wardens of Christ Church — Abraham Biglow and S. P. P. Fay — the three thousand dollars were judiciously expended according to the intent of the subscribers. July 30, 1826, Christ Church was reopened for Divine Service. The Rev. George Otis, M. A., tutor in Harvard College, preached a sermon on the joyful occasion upon these words: "We have thought of Thy loving kindness, O Lord, in the midst of Thy temple." This sermon was afterwards published. *Jour. Dio. Mass. 1827.*

About the time of this interesting service, Mr. Otis was invited to become the Rector of Christ Church. With a view to the acceptance of the invitation, he was ordained Priest by Bishop Griswold, August 16, 1826, in Christ Church, Boston.

But circumstances, explained in the following letter, obliged him to decline the offer:

To the Wardens and Vestry and Members of the Episcopal Society in Cambridge.

GENTLEMEN: It is with the deepest gratitude that I acknowledge the favor of your late communication of a vote of yours, in which you have thought me worthy of standing in a relation to you, more than any other solemn and affecting, that of Rector of your Church and the Minister of God to your Congregation. Let me assure you that, forgetting every obstacle in my way, I had formed my plans so as to meet your wishes, and have indulged the confident expectation that, leaning on your candor and the Divine protection, I might have the happiness of contributing something to the revival of this Church, about which so much solicitude has been expressed, and to the diffusion of pure religion as far as my powers might admit.

It is not therefore without extreme pain that I have to announce, that the Corporation of Harvard University declare themselves unwilling to authorize my acceptance of your invitation.

It is my hope and prayer that, notwithstanding this unexpected discouragement, God will remember the house built to His honor, and that some one of His ministers may be soon appointed to light the fire again on your altar, to lead your devotions, to animate your pious affections, to take a deep interest in your joys and sorrows, to present you the instruction, the warnings and the promises of the Revelation of Jesus Christ, to establish the Church He planted and enlarge the bounds of His kingdom, so that through this Church many a spirit may be led up to the eternal blessedness, and the place of their worship become the "house of God and the gate of Heaven."

I beg you, Gentlemen, to accept from me assurances of grateful respect.

Your friend and servant,

GEO. OTIS

Mr. Otis, however, continued to officiate in Christ Church until near the time of his decease, February 25, 1828. Of this event the Convention in June of that year took the following notice:

"On motion of the Rev. Dr. Morss of Newburyport the following resolution past the Convention:—

"*Whereas* it is expedient for the Councils of the Church, in their public deliberations, to notice those afflicting dispensations of Providence by which its interests are sensibly affected, therefore

"*Resolved*, That this Convention view with grief the late mournful dispensation of divine Providence, in the removal by death of the Rev. George Otis, late Rector of Christ Church, Cambridge, by which the Clergy have been deprived of an active fellow-laborer, and the Church over which he was placed, of an affectionate and faithful pastor. And they devoutly supplicate the Head of the Church, that this dispensation may be sanctified, and this vacancy in due season supplied." *Jour. Dio. Mass. 1828.*

At Easter, 1829, the Rev. Thomas W. Coit, D.D., was chosen Rector of Christ Church. He accepted the office and was duly inducted. He resigned his Rectorship at Easter, 1835. In the autumn of the same year, the Rev. M. A. De W. Howe, D.D., was chosen Rector. He accepted the charge, but did not officiate longer than till the next summer. From the spring of 1837 to Easter, 1839, the Rev. Thomas H. Vail was in charge of Christ Church. After he left, the Church was served temporarily by the Rev. Horatio Southgate, the Rev. George Leeds,

and the Rev. John Williams. In November, 1839, the Rev. Nicholas Hoppin became the Rector of Christ Church. With exemplary diligence and marked ability, he has discharged the duties of that office until the present time (about 1875).

In 1844, the old organ, which was only partially repaired in 1790, was removed, and a new one, the gift of C. Grayton Pickman, then the Senior Warden, was put in its place. In 1857, Christ Church was much enlarged and variously improved. About the same time a chime of bells, mainly the gift of graduates and students of Harvard College, was placed in the tower of this venerable and beautiful church.

Owing to circumstances, noted in the preceding memoir, the growth of Christ Church, during many years, was inconsiderable. When the Rev. Mr. Serjeant was appointed to the care of it, in 1766, the number of communicants was about forty. In 1837, there was the same number. In 1842, the number was fifty-one. In 1872, the number was one hundred and sixty-nine. But it is proper to remark in this connection, that the formation of St. Peter's Church, Cambridgeport, about 1845, and of St. James's Church, North Cambridge, more recently, must have taken away a considerable number who had been accustomed to worship and commune in Christ Church.

In preparing this paper respecting Christ Church, the writer has been much aided by the Sermon of the Rev. Dr. Hoppin, preached on its reopening, November 22, 1857, and the valuable historical notes appended to the same. *Mass. Hist. C. Papers, 452, 453, 457, 473, 474, 491, 492, 497, 498, 500-502, 512, 543, 569, 581, 600.*

The Rev. East Apthorp, S.T.D., the fourth son of Charles Apthorp, was born in Boston in 1733. After having obtained the necessary rudiments of learning at the Boston Latin

School, he was sent to England to complete his education. He entered, as a student, Jesus College, Cambridge. In 1755, he took the degree of B. A., and in 1758, that of M. A. Having obtained many honors on account of his classical and other learning, he was chosen a Fellow of his College. Soon after the decease of his father, November 11, 1758, he returned to his native country. Prior to leaving England, he received Holy Orders. On the petition of those concerned in the establishment of the Church in Cambridge, he was appointed to that place, March 25, 1759, by the Society for the Propagation of the Gospel.

At first the mission at Cambridge seemed full of promise. Soon after his settlement there, Mr. Apthorp was variously misrepresented and annoyed by the Congregationalists. They could not well endure the establishment of the Episcopal Church so near their cherished College, and the presence and influence of a priest of great learning and rare accomplishments. An effort was made to prejudice the minds of the people against him on account of his high style of living, and against the Society for misusing its funds, given for the conversion of the heathen, in supporting missionaries in towns long settled and well provided with religious teachers. Moved by these harmful insinuations, Mr. Apthorp published a pamphlet entitled "Considerations on the Institution and Conduct of the Society for the Propagation of the Gospel." This was immediately answered, in a very sharp manner, by the Rev. Jonathan Mayhew, D. D., minister of the West Church in Boston. Others soon joined in the fray. So much feeling was in this way excited against him, that Mr. Apthorp chose to retire from the scene. This feeling of hostility to him and the Church by no means arose from the people, neither was it cherished only by them and ministers. John Adams wrote, that Mr. Apthorp, "hot from Oxford and still more

warmed by holy orders from Episcopal hands, returned to his native country; and soon after arose a splendid edifice, as it was then thought, which everybody immediately concluded was intended for an Episcopal Palace, and in time for a Lambeth. All sensible men knew that this system could not be effected but by an act of Parliament; and if Parliament could do this, they could do all things. And what security could Americans have for life, liberty, property, or religion?"

The position of Mr. Apthorp in England was one of honor and usefulness. In 1765, Archbishop Secker gave him the Vicarage of Croydon, near London. This appointment was very agreeable to him, as his sister, the wife of Alderman Trecothick, resided in the neighboring village of Addington. During twenty-eight years, he did faithfully the duties of a parish priest. He received the degree of Doctor in Divinity from Archbishop Cornwallis, and by him was collated to the Rectorship of St. Mary-le-Bow, London, with the Rectories of St. Pancras, in Soperlane, and All-hallows, in Honey-lane, annexed. He was also appointed, by the same prelate, to preach the Boyle Lecture. In 1790, Dr. Apthorp was made a Prebendary of St. Paul's Cathedral, and was offered the Bishopric of Kildare. On account of an almost total loss of sight, he declined to accept the office of a bishop. In 1793, Bishop Porteus, on the recommendation of Archbishop Moore, gave him the very valuable Prebend of Finsbury, for which he relinquished all his other preferments. As early as 1789, his sight became quite imperfect. With years, it became more so. But he continued to preach with great acceptance and power. Soon after his appointment to the Prebend of Finsbury, Dr. Apthorp retired to Cambridge, and, amidst the associations of youth, spent the remainder of his days. He died April 16, 1816, in the eighty-fourth year of his age. His body was buried, with many marks of honor, in the Chapel of Jesus College, Cambridge. By his

own direction the following inscription was made upon the stone which covers his grave:

EAST APTHORP, S. T. D.
HUJUS COLLEGII NUPER ALUMNUS ET SOCIUS
AEDIS CATHEDRALIS S'TI PAULI PREBENDARIUS
DECESSIT IN FIDE, DIE XVI APRILIS
MDCCCXVI., AETATIS LXXXIV
EXPECTANS MISERICORDIAM
DOMINI NOSTRI JESU CHRISTI
IN VITAM AETERNAM

Dr. Apthorp wrote and published much on a great variety of subjects. Before his retirement to England, he published the following: "The Constitution of a Christian Church illustrated in a Sermon at the Opening of Christ Church, Cambridge, 1761;" "The Felicity of the Times: A Sermon preached at Christ Church, Cambridge, on a Day of Thanksgiving for the General Peace, 1763;" "Considerations on the Institution and Conduct of the Society for the Propagation of the Gospel in Foreign Parts, 1763;" "The Character and Example of a Christian Woman: A Discourse preached in Christ Church, Cambridge, on the Death of Mrs. Anne Wheelwright, 1764, in two parts" (a sister of Mr. Apthorp); "Of Sacred Poetry and Music: A Discourse at Christ Church, Cambridge, at the Opening of the Organ on Tuesday, 21st August, 1764;" "An answer to Dr. Mayhew's Observations on the Character and Conduct of the Society for the Propagation of the Gospel in Foreign Parts, 1764."

Soon after his return to New England in 1759, Mr. Apthorp married Elizabeth, daughter of Eliakim Hutchinson of Boston, a brother of Governor Hutchinson. By her he had eight children, one of whom died in infancy. The survivors were Frederick Apthorp, M. A., afterwards Prebendary of Lincoln,

Rector of Gumley in Leicestershire, and six daughters, three of whom married. One married the Rev. Dr. Cory, Master of Emanuel College, Cambridge; one married the Rev. Dr. Butler, Master of Shrewsbury School; and another married the Rev. Mr. Paley, son of Archdeacon William Paley, D.D. Mrs. Apthorp died January 28, 1782. In 1787, Dr. Apthorp married Anne, daughter of John Crich, Esq., of Thurlow in Suffolk. By her he had a daughter.

Dr. Apthorp was a man of deep and varied learning. His retirement from New England was a serious loss. Some blamed him for his course. But he could not endure the mean jealousy and spite of Puritanism. He could see no other way of escape from it. The place in which he was settled was wholly given to it. The future promised him only a continuance of an inglorious strife. With a fair prospect of preferment and usefulness in the Church at home, it is not surprising that a gentleman of fortune, refined sentiments, and rare accomplishments, which fitted him to move in the highest ranks of society, should choose to retire and breathe in a moral atmosphere not tainted with arrant Jesuitism and cant. *Sprague's Anns. Am. Epis. Pul. 174-180; Dr. Hoppin's Serm. and Hist. Notes, 29-38; Drake's Hist. Boston, 665.*

The Rev. Winwood Serjeant is supposed to have been born in Bristol, England, about the year 1730. The place of his education is not here known. He was ordained Priest by the Bishop of Rochester, Dr. Pearce, December 19, 1756, and the same day licensed, as a missionary to South Carolina, by the Bishop of London. Early in 1759, he became the assistant minister of St. Philip's Church, Charleston, South Carolina. Near the close of the same year, on account of sickness and domestic affliction, he resigned this office, and removed to St. George's Parish, Dorchester, South Carolina. In 1765–66,

he visited England, and was transferred by the Society from South Carolina to the mission at Cambridge. He entered upon his duties in Christ Church in the early part of June, 1767. He continued here in the quiet discharge of the various and delicate duties of a Christian minister until about the close of the year 1774. During these seven years of his ministry in Christ Church, on account of his inoffensiveness, Mr. Serjeant appears, in a good degree, to have been exempted from the intrigues and spite of the Puritans. But when the War of the Revolution was about to commence, with many members of his parish who adhered to the Royal cause, he was obliged to withdraw and leave his own house to be pillaged and his church to be defiled and broken down with axes and hammers. Writing to the Society August 3, 1775, he said: "I was obliged to retreat with my family fifty miles into the country to Kingston, in New Hampshire, where I was in hopes of meeting with a peaceful retirement among rural peasants, but my hopes were soon disappointed. The restless spirit of fanaticism renders unintelligent minds more licentious and ferocious. I found it necessary to remove to Newbury, where I hope to be protected from the insults of the common people."

Mr. Serjeant lived at Newburyport until 1778. In 1777, he had an attack of paralysis. Some time in 1778, he returned to England, in very feeble health, and resided among his friends at Bristol. From this place he went to Bath. Having here another attack of the same disease, he died September 20, 1780. His son, Marmaduke Brown, a lad of fourteen years, dying about the same time, father and son were buried in one grave.

Mr. Serjeant married before he came to America in 1759. His wife returned to England and died there. October 31, 1765, he married Mary, the third daughter of the Rev. Arthur and Mary (Cox) Browne of Portsmouth, New Hampshire. He had

by her three children, Mary, Marmaduke Brown, and Elizabeth.

Mr. Serjeant was a gentleman of good learning and culture, modest in his deportment and faithful in the duties of his sacred calling. About the early years of his residence in Cambridge, there is an air of repose and chastened pleasantness. What followed, one does not care to contemplate. Probably Mr. Serjeant had for his support only his salary of £50 from the Society and the benefactions of friends. After his decease, the government gave Mrs. Serjeant a pension of £100. She died at Bath of paralysis in 1808. *Sprague's Anns. Am. Epis. Pul. 81; Dr. Hoppin's Serm. and Hist. Notes, 39-45.*

VII

CHRIST CHURCH (LATER ST. PAUL'S)
DEDHAM

By the reports of the Rev. Dr. Cutler of Christ Church, Boston, it appears that he officiated in Dedham in 1730–31, on two Sundays. He had at those services "a very large and attentive audience." In his report of 1732–33, Dr. Cutler mentions his services in Dedham and the fact that several of the people were so zealous that they rode between ten and sixteen miles to the monthly communion in his church. During the next year, Dr. Cutler occasionally officiated in Dedham and baptized five children. *3 Anniv. Serm.* (*1730–31*) *55*, (*1732–33*) *51*, (*1733–34*) *61*, *62*.

In 1733, an effort was made to build a church in Dedham, but it failed. The means of the few who were attached to the worship of the Church of England probably were not sufficient for so important an undertaking. They continued to go to Boston for worship, and were obliged to bring back a certificate from the minister of the church which they attended that they were not Sabbath-breakers. *Babcock's Hist. Disc. 7, 8.*

In 1734–35, the town of Dedham voted to exempt those who were members of the Church of England from paying taxes for the support of the Congregational minister. A vote of a more definite character respecting the same matter was passed the following year. *Babcock's Hist. Disc. 7.*

When, by reason of disease, Dr. Cutler could no longer visit Dedham, the Rev. Dr. Miller of Braintree was invited to officiate there. In compliance with this invitation, he officiated there as often as his other engagements would permit, and faithfully administered the sacraments during the remainder of his ministry. Of one of his visits at Dedham, the following

record was made in an almanac: "1758 January 8 Doct Miller carried on the Church Sarvis in the Meeting-house and preached to a great number." A fortnight afterwards, he preached there again in a private house, from Acts ix. 1-6, about the persecutions of the first Christians. *5 Anniv. Serm.* (*1755–56*) *44; Babcock's Hist. Disc. 8.*

In 1756, drafts were made in the colonies for soldiers to serve in what is known in history as the French War. Mr. Samuel Colburn, who had become a Churchman by the proper influence of a Prayer Book, given him by a Mr. Clarke of Boston, was drafted. He paid the legal fine and remained at home. On a second draft, the name of Samuel Colburn was drawn. He took the same course as before. A third draft being made, the name of Samuel Colburn was again drawn. Suspecting that his religion might, in some way, determine the ordering of the lot, he concluded to serve, but he declared that, in case he should not return, there should be an Episcopal Church in Dedham. May 1, 1756, he made his will, by which he bequeathed to the Church of England in Dedham a lot of land suitable for a church edifice, £200 currency towards building one, and, as an endowment, one hundred and thirty-four acres of land with the buildings thereon, after the decease of his mother. Mr. Colburn died October 30, 1756, at the Great Meadows, between Saratoga and Stillwater, in the twenty-sixth year of his age. His will was proved January 7, 1757. A part of the land, given as above, is now occupied by the village of Dedham. Esther Sprague and Elizabeth Sumner were also liberal benefactors of the Church in Dedham. *5 Anniv. Serm.* (*1757–58*) *37, 38; Babcock's Hist. Disc. 9; Mann's Anns. Dedham, 29; Mass. Hist. C. Papers, 450, 451.*

At a meeting of those attached to the Church of England, February 15, 1758, "writings were drawn and signed to build a Church" in Dedham. During the summer of 1758, this church

was built on a lot of land subsequently occupied by the Columbian House, nearly opposite St. Paul's Church. It was not finished until 1760. It was used, however, for Divine Service before that time. *Babcock's Hist. Disc. 10; Mann's Anns. Dedham, 111.*

When the Rev. Dr. Miller rested from his labors, in 1763, the Rev. Edward Winslow, his successor at Braintree, gave what attention he could to the Church in Dedham and Stoughton. In 1765–66, he reported ten or twelve families and eleven communicants in Dedham, and in Stoughton twenty families and eighteen communicants. *6 Anniv. Serm. (1765–66) 21.*

December 22, 1768, the Rev. William Clark was appointed by the Society for the Propagation of the Gospel, missionary to Dedham and Stoughton. His salary from the Society was £20.

1769–70. "The Society have received information from the Rev. Mr. William Clark, Missionary at Stoughton and Dedham, of his safe arrival, and kind reception from the people. He officiates twice every Sunday in the churches of those places alternately, and on other days as occasion serves. He finds there 25 families belonging to his two churches. Several moderate Dissenters constantly come to church, and several Indians, descendants of the ancient inhabitants of the country, who have heretofore led a dissolute life, frequently attend, and behave devoutly. His communicants are 23, all serious, good livers, to whom he administers once a month." *6 Anniv. Serm. (1769–70) 22.*

September 10, 1771, the Rev. Mr. Clark wrote to the Secretary of the Society that he had, by an amicable arrangement, taken up his residence in the Colburn house, and he hoped to have the use of a part of the glebe the next year. The house had fallen into decay, but, not being in the possession of the parish, it could not well be repaired. About this time, by the

liberality of Mr. Archimedes George of Newport, Rhode Island, and of others, the interior of the church was finished. From the first, Mr. Clark had experienced considerable trouble in getting from the Treasurer of the town of Dedham his part of the money raised for the support of the ministry; but at that time he had been paid most of what was due to him. This rate in his mission amounted annually to about £10 sterling, and the people added voluntarily about £5 sterling. Mr. Clark reported little zeal and progress in his mission. With his neighbors of different views in religion, he was living on pleasant terms. *Mass. Hist. C. Papers, 559-561.*

About 1771, a serious disagreement arose between certain members of the little parish in Stoughton. By expressing his opinion respecting the merits of the case, Mr. Clark lost favor with one of the parties. The quarrel was so sharp that it caused an interruption of the services in the church during the most of three years. Peace was at length restored and Mr. Clark resumed his duty there. *Mass. Hist. C. Papers, 566, 567, 570-572, 577.*

1773–74. "The Rev. Mr. Clark's congregation at Dedham consists of one third more in number than when he first entered upon the mission. Two worthy heads of families have lately been added to it from the Dissenters." *7 Anniv. Serm. (1773–74) 23.*

There was about this time, on account either of the incapacity or negligence of the only surviving executor of the will of Mr. Colburn, a good deal of uneasiness and trouble about the waste of the estate. Mr. Clark appears to have acted with prudence and energy in the premises. His letters to the Secretary of the Society respecting this property, much too long for insertion here, may be seen in the Massachusetts Historical Church Papers, at pp. 567, 568, 570-572, 574-578.

1774–75. "Three letters have been received from the Rev.

Mr. Clark, the Society's faithful Missionary at Stoughton and Dedham; who in the course of the year hath baptized 6 infants and 3 adults, and hath admitted 2 new communicants." *7 Anniv. Serm. (1774–75) 26; Mass. Hist. C. Papers, 570-572.*

1775–76. "Mr. Clark officiates at Stoughton once a month, and continues his usual attendance at Bridgewater." *7 Anniv. Serm. (1775–76) 9.*

1778–79. "Mr. Clark of Dedham, whose natural and bodily infirmities, asthma, deafness, and difficulty of speech, it would have been thought, would surely have secured him against the persecuting fury of the times, seems to have been selected as a particular object of wanton and cruel usage. Many and most severe have been the indignities and insults he has to complain of, too many to be all noticed in so short a recital as this must necessarily be. Suffice it to point out the most distinguishing. That, upon a most frivolous pretence of giving one of his people, who was to be expelled from the town for expressing a wish, that the King's Government might be restored, a recommendatory letter to a gentleman in another county, a large mob, in the middle of the night, assaulted and ransacked his house, from whose violence he was only released on a promise to attend the committee the next day. By them he was examined, and soon dismissed; but not long after, a fresh prosecution was entered against him. He was taken on a warrant, denied bail, carried to a public house, thence hurried away to Boston on a hot day, and had only half an hour allowed him to procure two bondsmen. Upon his trial he was denied counsel, and not permitted to be told what was alledged against him, which through his deafness he could not hear. The consequence was, he was sentenced to banishment and confiscation of estate, and sent on board a guardship, in order to be transported to the West Indies, or to some port in Europe. But his asthma having much increased, by his confine-

ment, he obtained leave to return home to remain a prisoner, (having but one mile excursion,) under bonds of 500*l.* penalty. After having passed a year in this way, without any prospect of regaining his liberty but by renouncing his allegiance, and difficulties of every kind increasing, he was induced to try to get leave to go into some place under the King's protection, for the benefit of his health. He got to Newport in Rhode Island, where he remained some time, with little to support him but from the kind hand of charity. At length, by the liberality of Sir H. Clinton, (who has evidenced much tender regard to the distresses of the clergy,) he was ordered a passage, and furnished by his Excellency with provisions and money for the voyage, and is since come to England, depending chiefly, as many others, on the bounty of the Society for support. From Easter 1775, to the same time in the year 1777, he had baptized 17 infants only, and 1 adult." *7 Anniv. Serm. (1778–79) 50, 51; Mass. Hist. C. Papers, 591–598, 600.*

It should be mentioned here to his credit that Fisher Ames, a native of Dedham, interfered in the case of Mr. Clark, and procured his release from bondage. Probably little more could be done for him. He never took any part in the political strife, but he was firm in his allegiance to the King. *Worthington's Hist. Dedham, 70, 71.*

During the early part of the war, Christ Church was used as a military depot. It is not here known that any services were held in it until some time after the return of peace. The shepherd having been smitten and driven away, his little flock was scattered. About 1790, the church was to some extent repaired. In 1791, the proprietors of it invited the Rev. William Montague of Christ Church, Boston, to come out and assist them in opening it. Subsequently during that year he may have officiated in Dedham. In 1792, the connection of Mr. Montague became more intimate with Christ Church, and con-

tinued until 1818. While nominally Rector, he was for several years engaged in an effort to recover the lands belonging to the Church in the western part of New Hampshire, and in other parts of the Eastern Diocese, and was often absent for weeks and months, doing duty in Cornish and elsewhere. It does not appear that any provision was made for services in Christ Church. Probably some were held. *Babcock's Hist. Disc. 12; Worthington's Hist. Dedham, 123.*

Mrs. Colburn died in 1792, and the parish of Christ Church came into possession of the estate of her son Samuel. In 1794, the legislature gave the parish power to lease its lands. The trust was not faithfully discharged. Prior to 1818, more than half of the estate had been sold and the proceeds spent. The residue of it is held by various parties on long leases, and yields annually about $700. *Worthington's Hist. Dedham, 125.*

In the Convention of the Diocese of 1795, Christ Church was represented by the Rev. Mr. Montague and Mr. Oliver Mills. In 1796, Mr. George Clark was the lay delegate from Dedham. In 1813, the Rev. Mr. Montague reported to the Convention, for the preceding year, twenty families, three baptisms, and thirteen communicants. *Jour. Dio. Mass. 1795, 1796, 1813.*

In 1797, Christ Church was removed to Franklin Square. At that time, it was duly consecrated by Bishop Bass. *Mann's Anns. Dedham, 111; Babcock's Hist. Disc. 15.*

From 1818 to November, 1821, Christ Church had no particular minister. The Rev. Messrs. Cheever Felch, George Taft, George Otis, Herbert Marshall, George T. Chapman, Addison Searle, and others, did in it some duty.

November 21, 1821, the Rev. Isaac Boyle was duly inducted into the Rectorship of Christ Church, afterwards called St. Paul's Church. In June preceding, Messrs. Samuel Lowder, Ezekiel Kingsbury, and George Dixon were in attendance

on the Annual Convention, and reported as connected with St. Paul's Church forty-three families, twenty-four single persons, and twelve communicants. In 1828, the Rev. Mr. Boyle reported, for the year preceding, to the Convention, forty-seven families, three baptisms, forty-one communicants, and thirty-eight Sunday School scholars. Mr. Boyle resigned this parish in 1832. He was succeeded, in 1832–33, by the Rev. Samuel B. Babcock, who performed faithfully the duties of a rector until October 25, 1873. In 1842, Mr. Babcock reported to the Convention six baptisms, thirty-three communicants, and forty Sunday School scholars. In 1872, he reported twenty-one baptisms, one hundred and eighty-eight communicants, and a Sunday School of one hundred and forty. *Jour. Dio. Mass. 1821, 1828, 1842, 1872.*

In the autumn of 1845, the old church in Dedham was taken down, and the present edifice was erected near the site of the first church, at an expense of about seven thousand dollars. January 15, 1846, it was consecrated by Bishop Eastburn. *Mann's Anns. Dedham, 111; Babcock's Hist. Disc. 23.*

The progress of the Church in Dedham has been moderate. It has not always been served by worthy priests. It has had some domestic trouble. Congregationalism has always been greatly in the ascendant. The increase of population in the town has not been such as to warrant a much greater growth than has been experienced in St. Paul's Church. From 1790 to 1840, it increased only 1,631.

The Rev. William Clark was the son of the Rev. Peter Clark of Danvers, Massachusetts. He graduated at Harvard College in 1759. He was ordained in England, and appointed, by the Society for the Propagation of the Gospel, to the mission at Dedham and Stoughton. His license by the Bishop of London was dated December 22, 1768. In 1777–78, he was subjected

to much ill usage and driven away from his parish. Through the kindness of Sir Henry Clinton, he went to England and was treated with consideration. He received, as a mark of regard, a pension of £60 from the government. On his return from England, he remained some time at Digby, Nova Scotia, and did such duty as he could. About 1790, he returned to Massachusetts and resided at Quincy. He died November 4, 1815, at the age of seventy-five years. His body was buried in the churchyard in that place. A modest stone marks his grave.

About the time of his settlement at Dedham, Mr. Clark married a relative of Mr. Samuel Colburn. Nothing is here known of any issue. Mrs. Clark appears to have shared with him all the hardships and changes of his sad fortune.

The Rev. William Montague graduated at Dartmouth College in 1784. He was ordained by Bishop Seabury, June 24, 1787, and became the Rector of Christ Church, Boston. He resigned this charge in May, 1792. Soon after this, Mr. Montague formed a connection with Christ Church, Dedham, which continued until 1818. Subsequent to June 26, 1818, he ceased from all exercise of his clerical function. He continued to reside at Dedham, and took much interest in all local improvements and the welfare of the community. He died July 22, 1833, and his body was buried, by the Rev. Mr. Babcock, in the churchyard.

The Rev. Isaac Boyle, D. D., graduated at Harvard College in 1813. He was ordained Deacon by Bishop Griswold, April 29, 1820, and Priest by the same in 1821. December 21, 1821, he became the Rector of St. Paul's Church, Dedham. He resigned this parish in 1832. Subsequently he did occasional duty in many churches in and about Boston, and was much interested in works of charity. He died in Boston, December 2,

1850. His funeral was attended in Trinity Church by Bishop Eastburn and the Rev. Mr. Woart, the Bishop making an address. *Addresses Bp. Griswold, 1820, 1822; 16 Chr. Wit. and Ch. Advo.* (*1850*) *170, 174.*

The Rev. Samuel Brazer Babcock, S. T. D., son of Samuel H. Babcock, was born in Boston in 1808. He graduated at Harvard College in 1830. He was made a Deacon by Bishop Griswold, July 27, 1832, and Priest by the same in 1833. He became the minister of St. Paul's Church, Dedham, in 1832. He continued in this office until his decease, by paralysis, October 25, 1873, being succeeded by the Rev. Daniel Goodwin.

Dr. Babcock married Emeline Foxcroft, who survived him. They had no children.

VIII

ST. JAMES'S CHURCH
GREAT BARRINGTON

Great Barrington was first settled about 1730. Many of the early settlers were Dutch from Kinderhook, New York, and its vicinity. English people from different places also settled in the same tract of country. The town was incorporated in 1761. Among the early Dutch settlers were those of the name of Van Deusen, Burghardt, Hollenbeck, Vosburgh, and Spoor. At the time of their settlement in this region, they supposed themselves to be within the limits of New York. Moses Ingersol, Moses and William King, Thomas Dewey, Hezekiah Phelps, Israel Orton, and Joshua Root were among the early English settlers. In 1742, the number of families in the settlement was about thirty. During this year and the following, they united in building a meeting-house. December 28, 1743, the Rev. Samuel Hopkins was ordained as the minister of this parish. At the time of his ordination, the Church consisted of only five members. He was dismissed and removed to Newport, Rhode Island, in 1769. During his ministry of twenty-five years in Great Barrington, he admitted to membership in his church one hundred and sixteen persons. After his settlement at Newport, he published what has been known as the Hopkinsian System of Divinity.

Though for purposes of religion the Dutch settlers of Great Barrington united with the English Congregationalists, they were Lutherans. About the year 1760, Dr. William Whiting, Colonel Dwight, and others, having left the Congregational order, united with the Lutherans and were duly organized as an Episcopal Church by the Rev. Solomon Palmer, a missionary of the Society for the Propagation of the Gospel in

Connecticut, under the name of "the Society of St. James."

In 1762, this Society was visited by the Rev. Thomas Davies, appointed a missionary to New England, October 26, 1761. Writing to the Secretary of the Society from New Milford, Connecticut, he gave the following account of this visit:

New Milford, Dec. 28th, 1762

Rev. Sir: In these migrations I have preached more than one sermon every week since my arrival. By advice of the Rev. Dr. Caner of Boston, a few families in Barrington, the westernmost settlement in that colony, sent their earnest desire that I would come and visit them. Accordingly in September last I went, (it is 60 miles,) and preached to a large concourse of people, and baptized some children, and instructed them in the meaning, use and propriety of the Common Prayer Book. They informed me that many of them had long been dissatisfied with their dissenting instructions, being constantly taught rigid Calvinism, and that sin was an infinite advantage, and advanced happiness greatly in the world; that if the Church was introduced there they must pay tithes; that the Church was just like the papists; that the Service Book was taken from the Mass Book, etc.

I chose a clerk — a very regular and pious man, long acquainted with the Church — to read prayers with them, as they could not in conscience go to meeting. One of the most steady among them was imprisoned last summer for non-attendance; and they all would be if they did not meet among themselves.

There are near 40 families, conformists, in this town; people of worth and good fame.

2 Ch. Docs. (Conn.) 33, 34.

The Rev. Ebenezer Punderson, appointed missionary to New England in 1734, also visited Great Barrington twice in 1762.

Of these visits he gave this account to the Society in England:

"Twice I went to Great Barrington . . . where I spent some time and preached on Sundays and lectured to crowded auditories, and administered the two sacraments of Baptism and the Lord's Supper. I took a great deal of pains with that people to instruct them in the principles, doctrines and government of the Church of England, and with good success; for, at both visits, most of them, heads of families, declared for conformity, who I have good reason to think, will be steadfast in their profession, and adorn the same by a suitable conduct, and where there is the fairest prospect of a still plentiful increase; and on my return the last time, I preached, (as desired by many,) at Sheffield — a town in the same government, — to a large congregation of devout people and baptized a woman of good understanding and sober life, and 12 children." *2 Ch. Docs.* (*Conn.*) *43, 44.*

Some time during 1763, the Rev. Mr. Palmer was removed from Litchfield to Great Barrington. He returned to the former place in 1766. It does not appear how much of his time was devoted to St. James's Church and how much to places adjacent.

Respecting the parish of Great Barrington, the Rev. Roger Viets, of Simsbury, Connecticut, wrote as follows to the Secretary of the Society for the Propagation of the Gospel, under the date of June 23, 1764:

"The good people of Great Barrington have now raised the frame of their church, which, though not large, yet, on account of its architecture, beauty and regularity, would be reckoned no mean country church, even in England. It is 50 by 40 feet, with a front gallery, a beautiful chancel and a steeple about 115 feet high. It is named Christ Church [?] in Great Barrington. There are in my possession 4 deeds, from some good people of Great Barrington, to the Society, in trust, for the use of their church, which I will carefully transmit by the first good

and safe opportunity. I conjecture that these lands amount to about the value of £100 sterling, and may rent at about £4 per annum." *2 Ch. Docs.* (*Conn.*) *64, 65.*

After the departure of the Rev. Mr. Palmer, Mr. Gideon Bostwick for a time officiated as a lay reader in St. James's Church. December 26, 1764, the Rev. Dr. Johnson of Stratford, Connecticut, wrote to the Secretary of the Society:

"I have lately been applied to by some of the people of Great Barrington . . . who join with a number of people on the New York side of the line, in desiring the Society's favour. They are both pretty numerous and are building a church which they model by ours at Stratford; and have a young candidate named Bostwick, whom they like, nearly of age for Orders, who they desire may have leave to go home for them." *2 Ch. Docs.* (*Conn.*) *73, 74.*

The leave thus asked was obtained. Having been ordained by the Bishop of London, Mr. Bostwick was appointed a missionary to Massachusetts, March 14, 1770. In June of the same year, he became the Rector of St. James's Church, and continued in that office until the close of his life in 1793. During the War of the Revolution, Mr. Bostwick adhered to the Royal cause, but he appears to have suffered less inconvenience than most of his brethren.

After the decease of the Rev. Mr. Bostwick, St. James's Church was served by various persons for nearly twelve years. About 1805, the Rev. Samuel Griswold—a brother of Bishop Griswold—of Simsbury, Connecticut, was chosen to be the Rector. One cannot now tell what may have been the condition of the parish at the time of his settlement. Parochial reports were not published in Massachusetts before 1812. In the list of that year, St. James's Church is not included. July 4, 1811, Bishop Griswold held a confirmation in this church. This was the first Episcopal visit enjoyed in Great Barrington. One hundred and

twenty-eight persons received the rite at the hands of the Bishop. In 1812, twenty-four persons were confirmed. In 1813, Mr. Griswold reported in his church seventeen baptisms, four marriages, thirteen deaths, seventy-nine communicants, and one hundred families. At that time the glebe consisted of eight acres, with a house and barn thereon. In 1816, Mr. Griswold reported, during the last three years, in his parish, one hundred families, eighty communicants, sixteen baptisms of adults and forty-eight of infants, seventeen marriages, and thirty-nine funerals. No later report was made by him. *Jour. Con. Mass. 1813, 1816.*

St. James's Church had rather more than the usual amount of domestic trouble. The later years of Mr. Griswold's ministry in Great Barrington were made unpleasant to himself and his parish by an unseemly strife. In the heat of it a considerable number of the parish seceded and joined themselves to other religious bodies. In 1821, Mr. Griswold resigned and removed to Simsbury. While in the Diocese of Massachusetts, he took no part in its affairs. His name does not appear in the record of any Convention. St. James's Church, during his Rectorship of sixteen years, was represented only twice—1812 and 1815—by a delegate.

September, 1821, the Rev. Solomon Blakesley of Connecticut became the Rector of St. James's Church. Very little is known of this Church during the Rectorship of Mr. Blakesley. He neither attended any Convention nor reported the condition of his charge. No delegate during the same period appeared as a representative of the parish. In May, 1827, Mr. Blakesley resigned his parish and returned to Connecticut.

The Rev. Sturges Gilbert, from Connecticut, took charge of St. James's Church in September, 1828. He resigned in the spring of 1839, and removed to Hobart, New York. The Rev. Samuel B. Hassard succeeded immediately to Mr. Gilbert. Mr. Hassard

died in January, 1847. The Rev. S. D. Dennison, the Rev. Justin Field, and the Rev. John Woart did duty for some time in this parish. The present church edifice was erected in 1833. In 1871, the number of communicants in St. James's Church was one hundred and twenty-six. *2 Holland's Hist. W. Mass. 491-493; Jour. Dio. Mass.*

The Rev. Gideon Bostwick, the fifth son and eighth child of Nathaniel and Esther (Hitchcock) Bostwick, was born at New Milford, Connecticut, September 21, 1742. He fitted for college under the tuition of the Rev. Nathaniel Taylor, the Congregational minister of New Milford. He graduated at Yale College in 1762. During his residence at college he became a Churchman. Soon after his graduation, he was employed by the Hon. Dr. William Whiting and Colonel Dwight of Great Barrington to take charge of a school in that place, specially patronized by those gentlemen. On the departure of the Rev. Mr. Palmer from Great Barrington in 1766, Mr. Bostwick officiated as lay reader in St. James's Church. He may have done so occasionally before that time. In the latter part of 1769, he went to England for the purpose of obtaining Orders. He was ordained deacon and, three months after, priest, by the Bishop of London, and appointed a missionary to Massachusetts, March 14, 1770. Early in that year he returned to this country. In June, 1770, he became the Rector of St. James's Church. He also took charge of St. Luke's Church, Lanesborough, where he officiated one fourth of the time. Subsequently he officiated in the church at Hudson, New York. He died suddenly of pneumonia at the house of his father in New Milford, June 13, 1793. His body was brought to Great Barrington for burial.

Soon after his settlement, Mr. Bostwick married Gesie, daughter of John Burghardt of Great Barrington. The fruit

of this marriage was eight children—four sons and four daughters. Mrs. Bostwick died May 16, 1787, at the age of thirty-nine years.

The Rev. Mr. Bostwick was a diligent worker and a very efficient missionary. Besides the care of his own parishes, twenty-five miles apart, and much duty in the neighborhood, he appears to have done valuable service in Vermont. In 1782, he visited Arlington and Manchester. In both places he administered the sacraments. In Manchester he organized the Church and assumed, by request, the pastoral care of it. It does not appear how often he visited these little flocks in the wilderness. These towns, having in them many settlers from New Milford, may have possessed some special attraction for him. In the Church at Manchester, we find at its organization the names of Arthur Bostwick, Nathaniel Bostwick, John W. Bostwick, and John Hitchcock. Some of these may have been his brothers, or other near relatives. During his ministry, Mr. Bostwick baptized eighty-one adults and two thousand two hundred and forty-four children, married a hundred and twenty couples, and attended eighty-four funerals.

Mr. Bostwick was always much beloved by his people. He read the service with great propriety, and his sermons were chaste and instructive. In social and domestic life he was cheerful and facetious, and in public his deportment was such as to inspire respect.

The large family of Mr. Bostwick was left in a very dependent condition, but the members of it were cared for. The youngest daughter was brought up by Mr. Boardman, and married Dr. Benajah Ticknor, a surgeon in the United States Navy. The youngest son was taken by a friend of Mr. Bostwick in West Bloomfield, New Jersey. The other children removed to Canada, and received material aid from the Society for the Propagation of the Gospel. John, the second son, be-

came High Sheriff in the London District, and was a colonel of militia during the War of 1812. Henry became a lawyer and settled in Toronto. The first daughter and the third never married. They were very successful teachers. The second daughter married Herman Canfield of New Milford, who settled in Canfield, Ohio, and was Judge of the County Court for Trumbull County. *Sprague's Anns. Am. Epis. Pul. 274-277; 1 Vt. Hist. Gaz. 132, 203, 204.*

The Rev. Samuel Hassard, a son of Robert and a grandson of Samuel Hazard of Narragansett, was related to the numerous family of Hazards in Rhode Island. Some members of it were active and enterprising men, and, at an early period, much engaged in the West India trade. It is quite likely that one or more of its number may have resided in Jamaica for purposes of trade.

Samuel Hassard was born in the island of Jamaica, January 21, 1806. At the age of six years, he was brought to this country by his father to be educated. He prepared for college in Westerly, Rhode Island, where his uncle, Lodowick Hazard, had married. He graduated at Yale College in 1826. In June, 1835, he was made a deacon by Bishop Brownell of Connecticut, and in the autumn of the same year, he was ordained priest by Bishop Griswold. Soon after being admitted to the Order of Deacons, Mr. Hassard took charge of St. Thomas's Church, Taunton. He resigned this parish, and became the Rector of St. James's Church, Great Barrington, at Easter, 1839. He died in that place, January 13, 1847, at the age of forty-one years. Mr. Hassard was a man of much intellectual culture, a devout Churchman, and an effective preacher. *Sprague's Anns. Am. Epis. Pul. 735-738.*

IX

ST. LUKE'S CHURCH
LANESBOROUGH

LANESBOROUGH was first settled about 1754. These early settlers were driven away by the Indians in the second French War. After the restoration of peace and about 1759, a large accession was made to the number of the inhabitants. The township was at first called Richfield and afterwards New Framingham. In 1765, it was incorporated by the name of Lanesborough, in honor of an Englishman whose name was Lane. He promised to pay for the honor by giving the town a bell, which was never received. The major part of the settlers were Congregationalists. A church of that order was organized by the Rev. Samuel Hopkins of Great Barrington and the Rev. Stephen West of Stockbridge, March 28, 1764. The Rev. Daniel Collins was the first minister.

Some of the early settlers of Lanesborough were Episcopalians. They were mostly from Connecticut. These sheep scattered abroad were not forgotten nor neglected by the faithful missionaries of that State. In 1767, the Rev. Samuel Andrews of Wallingford, on a tour northward, which extended as far as Arlington, Vermont, visited Lanesborough and organized St. Luke's Church. Of this visit to Lanesborough, he gave the following account to the Secretary of the Society for the Propagation of the Gospel, under the date of October 8, 1767:

REV. SIR: Permit me by your favor, to inform the honorable Society, I lately returned from a long journey I undertook, at the earnest and repeated solicitations of several members of our Church, in different towns and governments to the northward. In five different towns, in three different governments,

I preached six lectures, baptized twenty-nine children, and might, by information, have baptized more than double that number, had not the people been *too poor* to bring their children abroad and the necessity of dispatch in my journey *too great* to admit of my going to many of their houses. I was near three weeks performing this journey; and the two remotest towns I visited were Arlington and Sunderland, 150 miles distant from Wallingford. I officiated one Sunday at Arlington and one at Lanesborough. . . . There are about seventy families in the town of Lanesborough, who have settled a violent enthusiastic preacher among them, at the absurdity of whose doctrines many of the people are extremely shocked, and the more serious and thinking among them are daily falling off from him and conforming to our Church: twelve or fourteen families have already conformed to it, and many more are upon the point of conformity They meet by themselves and attend the service of the Church every Lord's day. I administered the holy communion to nine persons here on Sunday, and preached to a very large assembly, who appeared properly affected by the solemnity of our worship; and could they be suitably encouraged, I doubt not there would soon be a flourishing Church in this place.

2 Ch. Docs. (Conn.) 113-115.

The next year, the Rev. Richard Mansfield of Derby, Connecticut, on a tour similar to that of Mr. Andrews, which extended as far as Arlington and Manchester, visited Lanesborough. Respecting this place he wrote to the Secretary of the Society for the Propagation of the Gospel, September 21, 1768:

"Since my last I undertook and performed a long journey and visited a considerable number of the professors of the Church of England, in seven or eight different towns of the

Colonies of New York and Massachusetts Bay, who live at a great distance from any minister of the Church of England, and who are very desirous of missionaries coming among them. At Lanesborough I found a considerable number of serious and sensible professors of the Church of England, who, having been tired out with the rigid doctrines of enthusiastic independent teachers of the town, had embraced the Church of England, built themselves a Church in which they constantly meet and join in our Liturgy, and in hearing and reading good sermons. Here I preached a lecture and performed Divine Service, as I did also at Williamstown, another town in the same Province, about sixteen miles north of Lanesborough, where are also a number of families professing the Church. . . . I was employed near three weeks on this journey, and in the time baptized thirty-two infants and two adults." *2 Ch. Docs. (Conn.) 130, 131.*

The church edifice of which the Rev. Dr. Mansfield wrote gave place to another in 1785. This was of wood, fifty feet in length and thirty-five in width, having galleries on three sides, and a tall spire at the south end.

The Rev. Gideon Bostwick was the first Rector of St. Luke's Church, Lanesborough. He began his ministry in 1770. He officiated there one fourth of the time. He retained this connection until his decease in 1793. Mr. Daniel Burhans, who became the teacher of a school in Lanesborough about 1782, read the service of the Church on the intervening Sundays. Having received Orders, he succeeded Mr. Bostwick at Lanesborough in 1793. He left Lanesborough in June, 1799, and became the Rector of Trinity Church, Newtown, Connecticut.

The Rev. Gamaliel Thatcher from the Diocese of New York officiated in St. Luke's Church from December, 1799, to December, 1801. The Rev. Amos Pardee accepted the Rectorship of this Church in February, 1802, and resigned it in September,

1818. The condition of the parish during the incumbency of Mr. Pardee is very imperfectly known. He never attended any Convention of the Diocese, nor took any part in the important transactions of that period. He was a member of the Convention of the Eastern Diocese which met at Windsor, Vermont, in September, 1816. Bishop Griswold made his first visitation of St. Luke's Church in July, 1811. The parish was represented in the Annual Convention of 1812, by Mr. Ephraim Bradley. In 1812, Mr. Pardee reported fifty families and forty communicants. In 1816, he reported baptisms of thirteen adults and one infant, three marriages, one death, and forty communicants. During six years there was no increase in the number of communicants. Mr. Pardee left the parish in September, 1818, removed into the Diocese of New York, and became a missionary.

The Rev. Aaron Humphrey succeeded Mr. Pardee in the Rectorship of St. Luke's Church in March, 1820. In 1823, he reported forty families, nine baptisms, seven burials, five marriages, and fifty-two communicants. In 1828, he reported forty families, five baptisms, two burials, and fifty-two communicants. During his Rectorship of ten years in St. Luke's Church, Mr. Humphrey attended only the Convention of 1828. The parish was not represented during the same time. Mr. Humphrey resigned his charge in September, 1830. The Rev. Dr. Chapman and others officiated in St. Luke's Church after the resignation of Mr. Humphrey. In June, 1831, the Rev. Samuel Brenton Shaw was chosen to be the Rector of this Church. In 1836, a new and substantial church edifice was erected in this parish. The Church in Lanesborough has a valuable glebe of twenty-eight acres, a parsonage house, and a considerable fund for the support of a minister. The Rev. Mr. Shaw resigned the Rectorship of this parish at Easter, 1865, and now (about 1875) has charge of the Church in Barrington, Rhode Island. He was followed by the Rev. Lewis P. Clover, D.D.

St. Luke's Church, Lanesborough, in its history presents the features common to endowed Churches. During most of its existence it has been in a state of self-isolation. The interest shown by its priests and members with regard to the welfare of the Church in the Diocese has been extremely slight. It is true Lanesborough has not increased much in population. The Church, however, has not kept pace with it. In 1812, the number of communicants was forty. In 1871, the number was fifty-nine. This gives an increase of nineteen communicants in fifty-nine years! *2 Holland's Hist. W. Mass. 508-513; Jour. Dio. Mass. 1812–16, 1823, 1828, 1871; Centennial Discourse of the Rev. Dr. Shaw.*

The Rev. Daniel Burhans, D. D., was of Dutch extraction. His grandfather, Simon Burhans, came to this country in 1718, and settled at Esopus,—Kingston,—New York. Having resided there about ten years, he died suddenly, and his wife died in Holland soon after. Their family, consisting of five children, was left in a very destitute condition. Henry, the second son, was taken and brought up by a respectable farmer of New Milford, Connecticut. He served as an officer during the French War. On the restoration of peace, he settled in Sherman, Connecticut.

Daniel, son of Henry Burhans, was born in Sherman, July 7, 1763. At an early age he showed a fondness for study. Like many other New England boys of similar tastes, he worked on the farm in the summer, and in the winter, under many disadvantages, applied himself to his books. A gentleman who had observed his desire for knowledge offered to help him through college. At the age of seventeen he was fitted, but his friend dying suddenly, intestate, his hopes were blighted.

Soon after this disappointment, he went to Lanesborough, and made an arrangement to work for his board with the priv-

ilege of attending school. On the dismissal of the teacher, on account of incompetency, Mr. Burhans succeeded to his office. In this school he was quite successful.

The religious training of Mr. Burhans had been according to the usage of the Congregationalists. After his settlement at Lanesborough as a teacher, during a season of religious excitement, he became dissatisfied with the doctrines held and taught by them, and conformed to the Episcopal Church. His first communion was on Whitsunday, 1783. After his conformity to the Church, Mr. Burhans officiated as lay reader in St. Luke's Church, under the direction of the Rev. Mr. Bostwick, the Rector, who did duty in Lanesborough one Sunday in a month, until 1793. Having made sufficient progress in theological learning, he was ordained deacon at Middletown in June, 1793, by Bishop Seabury, and priest by the same, at New Haven, in 1794. The severity of labor in this new relation, as Rector of St. Luke's Church, obliged him to give up the charge of the school. Having received an invitation to take the Rectorship of Trinity Church, Newtown, Connecticut, he resigned that of St. Luke's Church in 1799.

At that time the parish in Newtown consisted of one hundred and forty families and the church of one hundred and sixty communicants. Under his efficient care the parish prospered. In 1830, he resigned the charge of it. The number of communicants was then three hundred and sixteen.

During the year following his resignation of the Rectorship of Trinity Church, Mr. Burhans officiated in Woodbury, Roxbury, and Bethlehem. In the autumn of 1831, he took charge of St. Peter's Church, Plymouth. On account of the increasing infirmities of age and the amount of work required, he resigned this parish in 1837. Subsequent to this, he did duty for a time in Oxford and Zoar. In 1844, in the eighty-

first year of his age and the fifty-first of his ministry in the Church, he removed to Poughkeepsie, New York. He passed here, in the full enjoyment of his mental faculties, the residue of his life. He preached occasionally, and assisted in the administration of the Holy Communion only a month before his decease. After a short illness, he died December 30, 1853, at the age of ninety years and six months. His body was carried to Newtown and buried among those of his flock who had gone before him to the rest of Paradise.

In 1831, Mr. Burhans received the degree of Doctor in Divinity from Trinity College.

Dr. Burhans was married four times. October 12, 1788, he married Prudence, the daughter of Obed Edson of Lanesborough. By her he had two children, a son and a daughter. Mrs. Burhans died May 3, 1803. November 4, 1804, he married Catharine, daughter of the Hon. Peter Sylvester of Kinderhook, New York. She died March 11, 1823. November 19, 1823, he married the widow of the Rev. Edward Blakeslee. She died March 12, 1840. May 20, 1852, he married Mrs. Anna Noxon, widow of Dr. Noxon of Philadelphia. She survived him. He had no children except by his first wife.

Dr. Burhans published only a sermon, preached at Vergennes, Vermont, in 1810, entitled, "The Scripture Doctrine of the Election of Jacob and the Rejection of Esau considered." In 1828, a second edition was published.

Dr. Burhans was a man of great activity. During his residence at Lanesborough, he did duty as a missionary in Berkshire County, visiting all points of interest every spring and fall. One of these tours usually required three weeks. While thus engaged, he preached once, twice, or thrice a day, and administered the sacraments, in meeting-houses, in private houses, and in the open fields. In several places near to Lanesborough, he officiated statedly. About 1794, he organized

Trinity Church, Lenox, and the Church in New Lebanon, New York.

Dr. Burhans was a diligent student during his long life. His memory was very retentive in regard to what he read, of persons and places. The scenes of his early parochial and missionary life furnished abundant and pleasant reminiscences. After his removal to Newtown, he was less abroad.

In person Dr. Burhans was of commanding appearance, having a large, well-built frame and florid complexion. In temperament he was nervous, and simple, natural, and genial in manners. *Sprague's Anns. Am. Epis. Pul. 410-414; Church Review, 1854, 151-153.*

The Rev. Amos Pardee. The place and time of Mr. Pardee's birth are not known to the writer. He graduated at Yale College in 1793. Probably he was ordained by Bishop Seabury. In the summer of 1797, he went into Vermont and did duty as a missionary in Pawlet, Wells, Poultney, and Manchester, and in Granville and Hampton, New York. He accepted the Rectorship of St. Luke's Church, Lanesborough, Massachusetts, and removed to that place in February, 1802. In September, 1818, he resigned his charge of this parish and became a missionary in western New York,—at Manlius and places adjacent, and at Oswego. After many years of successful labor in this field, he settled at Caldwell on Lake George. He died there in December, 1851, at the age of eighty years.

The Rev. Mr. Pardee was a laborious and faithful priest and missionary. During the five years of his residence in Vermont, his support was only the small rent of certain glebe lands, which had not then been sequestered by the State, and such contributions as a poor people could make. His ministerial life at Lanesborough was an uneasy one. In New York his works were abundant and full of good fruits. Large and prosperous par-

ishes have been built upon the foundations laid by this humble missionary.

It may be of interest and may illustrate the character of Mr. Pardee, to quote here a part of his report to the Convention of the Diocese of New York in 1821: "At Jamesville I have, since December last, officiated every fourth Sunday; and, on more than half of the remaining Sundays, have there held a third service; and other days have there as well as in the village of Manlius, often visited the people of the congregation from house to house. Where, a short time since, only one Episcopal family resided, there a respectable congregation has now been collected, and a number of persons of the first respectability, of information, of wealth, and of influence, have, from principle, attached themselves to the church; many Prayer Books are there seen in use; the responses are made with much propriety and solemnity, and the congregation of worshippers are not only increasing in numbers, but also are apparently growing in grace and in the knowledge of God.

"In the church in Manlius village, I have officiated on three fourths of the Sundays during the year past, on Thanksgiving day, Christmas, and Good Friday, and on funeral occasions; and, during the summer past, have often called up the children and youth for instruction in the Catechism. The church in this place has had many difficulties to encounter, but a number of additions have been made to it, and the latter part of the present year has, in a religious point of view, exhibited better prospects than have been seen since I have been in this place. A steady perseverance only can prove successful. The number of communicants has increased to seventy-four. The baptisms have been four adults, and the whole number eighteen. The burials have been seven.

"At Lenox parish, in addition to the three Sundays already mentioned, on one Sunday, after two services in Manlius, I have

there held a third, preached and administered the Lord's Supper, and a number of times have preached there on week days." *MSS. of Mr. Pardee; 2 Holland's Hist. W. Mass. 512; Jour. Dio. N. Y. 1821.*

The Rev. Aaron Humphrey came into the Episcopal Church from the Methodist denomination, in which he had been a preacher. Soon after his conformity to the Church, he was employed as a lay reader by Christ Church, Gardiner, Maine. He was ordained deacon by Bishop Griswold, September 11, 1811, and priest by the same in 1815. He officiated in Gardiner about two years. After leaving Gardiner, Mr. Humphrey officiated as a missionary, for a time, in Taunton and Bridgewater, Massachusetts. From this station he removed into Connecticut, and became the minister of the churches in Oxford. In March, 1820, he became the Rector of St. Luke's Church, Lanesborough, Massachusetts. Mr. Humphrey continued in this office until September, 1830. After leaving Lanesborough, he removed into the Diocese of New York, and was appointed a missionary at Waddington and Morristown in St. Lawrence County. He officiated here several years. *MS. Rec. E. Dio. 1812, 1814, 1816; 2 Holland's Hist. W. Mass. 512; Journal Gen. Con. 1817, 1832.*

The Rev. Samuel B. Shaw, S. T. D., graduated at Brown University in 1819. He was ordained deacon by Bishop Griswold, January 9, 1821, and priest by the same, June 27, 1824, at Guilford, Vermont. Mr. Shaw became the minister of Christ Church, Guilford, in the latter part of 1822, or early in 1823. In 1831, he resigned this parish, and in June of that year, became the Rector of St. Luke's Church, Lanesborough, Massachusetts. He resigned the Rectorship of this Church at Easter, 1865, and removed to Barrington, Rhode Island.

X

LENOX

The Rev. Gideon Bostwick officiated often in Lenox during his ministry in Great Barrington. A church was organized there by the Rev. Daniel Burhans about 1794. It was incorporated by the name of Trinity Church in 1805. During many years, this parish was under the care of the Rectors of Lanesborough and Great Barrington. In 1813, the Rev. Samuel Griswold, then Rector of St. James's Church, Great Barrington, reported that the number of families connected with Trinity Church, Lenox, was thirty, and the communicants, fourteen. In 1823, the Rev. Aaron Humphrey, Rector of St. Luke's Church, Lanesborough, reported to the Convention, as connected with this parish, fifty families and fifty-one communicants. In 1828, the Rev. B. C. C. Parker, then doing missionary duty in Lenox and parts adjacent, reported to the Convention, as connected with Trinity Church, thirty-seven families and forty-five communicants. In 1871, the Rev. Justin Field, Rector of Trinity Church, reported forty-one communicants. *2 Holland's Hist. W. Mass. 493, 512, 524; Jour. Dio. Mass. 1813, 1823, 1828, 1871.*

XI

BLANDFORD

The Episcopal Church in Blandford was formed in consequence of dissatisfaction with the preaching of the Rev. Joseph Badger, who became the pastor of the Congregational Society in that town in 1787. He appears to have been a rigid Calvinist. By lay reading and occasional clerical service, this little parish has continued to live and grow for more than eighty years. It has never been recognized as a parish by the Convention of the Diocese. In 1830, it built a convenient church. It has quite a respectable fund for sustaining the ministry, but it does not appear to have had any more than temporary services from any clergyman. The population of the town being only about one thousand, there is not much opportunity for growth. Of late (about 1875), the Western District Association has given some attention to this retired but interesting little parish. *2 Holland's Hist. W. Mass. 13-15; Jour. Dio. Mass. 1871.*

CHAPTER VII

I. A GENERAL VIEW OF THE CHURCH IN MASSACHUSETTS FROM 1783 TO 1810. II. INSTITUTIONS OF THE CHURCH IN MASSACHUSETTS FOR RELIGIOUS AND CHARITABLE PURPOSES

CHAPTER VII

I

A GENERAL VIEW OF THE CHURCH IN MASSACHUSETTS FROM 1783 TO 1810

THE condition of the Episcopal Church in New England, at the close of the War of the Revolution, was one of sadness and destitution. Popular prejudice against it was deep and general. Although much effort had been made, by various parties, prior to the separation of the colonies from the mother country, to secure the consecration of a competent number of bishops, yet Puritan intrigue had uniformly defeated all attempts to carry out such a necessary and important duty. The authority of the Bishop of London over the Church in the colonies having ceased, it was left without any visible head, in a broken and fragmentary condition. The ranks of the priesthood had been much thinned during the civil strife, and many faithful laymen had been either driven away or reduced to poverty.

A letter of the Rev. Samuel Parker to the Rev. William White gives a general view of the state of the Church in New England, immediately after the close of the war:

REVEREND SIR: I had the Honour of receiving your favour of 30 ulto. enclosing several Copies of the minutes of a Meeting of the Episcopal Churches at Philadelphia, by the Honble. Mr. Lowell last week.

You judged very right that the Opportunity then presented would convey the annexed information sooner than the Plan agreed on between you and the Gentlemen of New York and New Jersey, as no Intelligence from any of them has yet reached me. I have communicated a copy of the min-

utes to each of the Episcopal clergy in this Commonwealth.

We are indeed but five in Number, for when the British Troops evacuated this Town in March 1776, all the Episcopal Clergy in this Town myself excepted and many from the other Towns accompanied them and have never since returned. Indeed, but two others remained in the whole Government. These were the Revd. Mr. Bass of Newburyport who was a Missionary from the Society, but now for reasons unknown dismissed their Service, and the Revd. Mr. Wheeler, who was an Assistant to the Rector of Trinity Church in Newport, Rhode Island. The latter being a native of this Province, upon the breaking out of the War, retired to a small patrimony in the Vicinity of this Town and did not officiate at all until within a Twelvemonth past he was invited to the churches in Scituate and Marshfield in the County of Plymouth. Since the War two Clergymen have settled in this State, the Revd. Mr. Lewis, who was a Chaplain in Burgoyne's Regiment of light Dragoons, left that Service and came to this Town in 1778 and settled at Christ's Church; the other, the Revd. Mr. Fisher, who came from Annapolis in Nova Scotia in 1780 and settled in Salem. The oldest Church in this Town, formerly known by the Name of King's Chapel, is now supplied by a Lay Reader who is a Candidate for holy Orders. There are five or six other Churches in some of which Lay Readers now officiate. In the State of New Hampshire, there are but two Episcopal Churches, one at Portsmouth the metropolis of the Government, where there has been no clergyman since the War, the other in a new Settlement in the western part of the State where a Missionary from the Society in England is now resident. In the State of Rhode Island are three Churches only, exclusive of one at Bristol which was burnt by the British. In neither of these is there a Clergyman in holy Orders, but in two of them there are Lay Readers who are Candidates. Mr. Graves Mis-

sionary from the Society still resides at Providence but has not officiated since the commencement of the War. The State of Connecticut contains the greatest Number of Episcopal Churches of any of the New England States. There are now fourteen missionaries from the Society besides seven other Clergymen not in their service. This, Sir, is a brief State of the Episcopal Church in the four Northern Governments which are contained in what is called New England. I flatter myself this account will not be disagreeable nor perhaps useless to you in your future Consultations respecting the Episcopal Church in America.

Permit me now, Sir, to make several Enquiries respecting the Plan proposed at your Meeting. Was it the intention of the Churches that met at Philadelphia to devise a Plan for the future Government of the Episcopal Churches in all the States or for Pennsylvania only? How far did your Convention mean to carry their first Instruction or fundamental Principle respecting the independence of the Episcopal Church in these States of all foreign ecclesiastical authority? Is it meant to carry the Independence so far as to exclude the obtaining a Bishop from England? If so I plainly foresee great Objections will arise in the Northern States and especially in those Churches which have been and still are under the Patronage of the Society at home. What Plan is proposed for the procuring an Episcopate and from what Source can a sufficient support be derived?

I shall esteem it a peculiar favour, Sir, if it is not imposg. too great a task, to have your Sentiments upon these points, and that you will also oblige me with an Account of the Alterations in and Additions to the Liturgy already in use in your State. As no Alteration except that of omitting the Prayers for the King and Royal Family has taken place in the Churches in general in these States, I am desirous of know-

ing how the Churches at the Southward manage in this affair, that if possible a Uniformity as far as the civil government of each State will permit may be maintained.

I esteem myself very happy in having this occasion of opening a Correspondence, to the continuance of which nothing shall be wanting in my power.

Be kind enough to present my Kind Regards to your Brethren in the Ministry, and be assured I shall take Pleasure in exerting my little Influence and Endeavours to promote a Uniformity of Government and Worship, and preserving the Communion of the Episcopal Churches in the United States.

I have the Honour to be, Revd. Sir, with great esteem,
Your brother and very humble Servant,

SAMUEL PARKER

Boston, June 21, 1784

The Revd. William White, D. D.

Hist. Notes and Documents, 427-429; 3 Jour. Gen. Con. (Perry) 57-59.

The Church in Connecticut was the first to take measures for a due organization. In the last week of March, 1783, ten of the clergy met at Woodbury to deliberate respecting the interests of the Church and devise measures for the future. After proper deliberation, this meeting agreed to request the Rev. Jeremiah Leaming, then resident in New York, or the Rev. Samuel Seabury of Long Island, to go abroad for consecration to the office of Bishop of the Church in Connecticut. The Rev. Abraham Jarvis was directed to proceed to New York, and "consult such of the clergy there as they thought prudent on the subject, and to procure their concurrence." He was also directed to try to prevail on the Rev. Mr. Leaming or the Rev. Mr. Seabury to undertake a voyage to England and endeavor to obtain Episcopal consecration for Connecti-

cut. Mr. Leaming declined the undertaking on account of his age and infirmities. Having consulted the clergy of New York, the Rev. Dr. Seabury consented to go abroad for such an important purpose. He was consecrated at Aberdeen, November 14, 1784, and returned to this country in the summer of 1785. *1 Beardsley's Hist. Ch. in Conn. 346, 347, 363, 367.*

The next in order to act with a view to a due organization were the Churches in Pennsylvania, under the leadership of the Rev. William White, D.D. In a Convention of the clergy and laity, May 24, 1784, certain general principles, as a foundation for the future formation of an ecclesiastical body for the Church in that State and at large, were established. No measures were taken in that meeting to provide a Bishop. *White's Memoirs of the Church, 84, 85.*

Following the example of Connecticut and Pennsylvania, the Rev. Mr. Parker deemed it expedient to have a Convocation of the clergy of Massachusetts and Rhode Island. In this proposition he was sustained by his brethren. The answer to his letter to the Rev. Mr. Bass is characteristic and important.

Newbury Port, June 21st, 1784

DEAR SIR: I received yrs. of 15th Inst. enclosing the Minutes of the Philadelphia Convention and their design appears to me to be very good, not to say very important, viz. the continuance and preservation of uniformity among the Episcopal Churches, at least from their State to the Northern extremity of the United States. I fully agree with them that the Authority to make Canons or laws should be placed in a representative Body of Clergy and Laity conjointly, and hope that in due time a suitable place for their Meeting will be appointed. That the Service and Discipline of our Church are capable of improvement will, I apprehend, be deny'd by few of her intelligent Members; and such improvement or amendment may

without doubt be more easily effected now than heretofore when we were connected with Great Britain. But still reformation of almost any kind is a nice and delicate affair and not to be touch'd or attempted by rough hands. I also look upon it to be highly expedient that proper Collects be made for the Government we live under. You propose a Meeting of the Episcopal Clergy of this State,—Jubes renovare dolorem! Alas! to what are we reduced! I know of but four, two in Boston, one in Salem, and yr. humb. serv't. If then we should meet, Salem I should think, would be the proper place and why should not a respectable Layman of each Church meet with us? After all I cannot help thinking it would be proper to wait for the arrival of our Bishop before we proceed to any ecclesiastical consultations of importance, that we may have his concurring voice in such matters. According to the account I have had from you we might have expected the arrival of such a person before this time. Pray, what is become of him? (Mr. Seabury, I think you told me was the man who went to England last year for Consecration.) What hath been his success? Is any thing like to be done towards the regular continuance of our Succession, for I hope Messrs. White and Brethren have it not in contemplation to constitute their three orders de novo. Have you seen and conversed with Mr. Badger? If so, what is his plan? Where does he mean to fix, etc.? I hear he was some time ago at Haverhill, but he did not call upon me. I should be glad of your Answer as soon as may be convenient to you, as also of any thing else you may have to communicate to

Yr. affectionate Brothr. and humble Serv't,

EDWARD BASS

Rev'd Sam'l Parker

3 Jour. Gen. Con. (Perry) 105, 106.

September 8, 1784, a Convention of the Clergy of Massachusetts and Rhode Island was holden at Boston. The Rev. John Graves, Providence, the Rev. Edward Bass, Newburyport, the Rev. Moses Badger, Newport, the Rev. William W. Wheeler, Scituate, the Rev. Stephen C. Lewis, Christ Church, Boston, the Rev. Nathaniel Fisher, Salem, and the Rev. Samuel Parker, Trinity Church, Boston, were present. The Rev. Mr. Graves was chosen Moderator and the Rev. Mr. Fisher, Secretary. *Jour. Dio. Mass. 1784.*

This Convention adopted the following general propositions, which are similar to those adopted at Philadelphia in the preceding May, but in some respects more qualified and definite, and sundry resolutions:

"*Voted.* That the Episcopal Church in the United States of America is and ought to be independent of all foreign Authority ecclesiastical and civil. But it is the Opinion of the Convention that this Independence be not construed or taken in so rigorous a Sense as to exclude the Churches of America separately or collectively from applying for and obtaining from some regular Episcopal foreign Power an American Episcopate.

"Secondly. That the Episcopal Church in these States hath and ought to have in common with all other religious Societies full and exclusive Powers to regulate the concerns of its own Communion.

"Thirdly. That the Doctrines of the Gospel be maintained as now professed by the Church of England and Uniformity of Worship be continued as near as may be to the Liturgy of said Church.

"Fourthly. That the Succession of the Ministry be agreeable to the Usage which requireth the three Orders of Bishops, Priests and Deacons, that the rights and Powers of the same be respectively ascertained and that they be exercised according to reasonable Laws to be duly made.

"Fifthly. That the Power of making Canons and Laws be vested solely in a representative Body of the Clergy and Laity conjointly; in which Body the Laity ought not to exceed or their Votes to be more in Number than those of the Clergy.

"Sixthly. That no Powers be delegated to a general ecclesiastical Government except such as cannot conveniently be exercised by the Clergy and Vestries in their respective Congregations.

"*Voted.* That the Revd. Mr. Parker, Revd. Mr. Bass, and Revd. Mr. Fisher be a Comtee. on behalf of the Churches in these States to correspond and consult with the Clergy of the other Episcopal Churches in America in Convention, Committees or otherways.

"*Voted.* That a circular Letter be written in the Name of this Convention to the Episcopal Clergy in the State of Connecticut, New York and Pennsylvania urging the Necessity of their uniting with us in adopting some speedy Measures to procure an American Episcopate. As it is the unanimous Opinion of this Convention that this is the Primary Object they ought to have in view, because the very Existence of the Church requires some speedy Mode of obtaining regular Ordination.

"*Voted.* That in Case a general Meeting of the Episcopal Churches in the United States by their Representatives is now or shall at any future time before the next Meeting of this Convention be proposed by any number of Churches to be held for the purpose of promoting the Welfare of said Church, the Revd. Mr. Parker be desired to meet and act with said representative body on behalf of this Convention.

"*Voted.* That the Convention or Committee of Churches in the States of Connecticut, New York and Pennsylvania be informed of the Proceedings of this Convention and that they

or some of them be requested to transmit the same to our more southern Brethren."

The circular letter ordered in the eighth of the preceding votes was as follows:

Reverend and Honoured Brethren:

Having been favoured with the Minutes of the Meeting of the Clergy and Lay Delegates from sundry Congregations of the Episcopal Church in the State of Pennsylvania held at Philadelphia the 25th of May last, communicated to us by your Chairman, We the Clergy of the Episcopal Churches in the Commonwealth of Massachusetts and State of Rhode Island met in Convention at Boston Septemr. 8th, 1784, have duly considered the same and have unanimously adopted the fundamental Principles or Instructions to which you are bound, and think the same not only unexceptionable but such as the Episcopal Churches in the United States ought to adopt. We have indeed thought proper to add a Restriction or an explanatory clause to the first and fifth Article, more for the Sake of avoiding any Mistakes hereafter than because we suppose we differ from you in Sentiment.

But it is our unanimous Opinion that it is beginning at the wrong end to attempt to organize our Church before we have obtained a head. Our Churches at present resemble the scattered Limbs of the body without any common Centre of Union, or Principle to animate the whole. We cannot conceive it probable or even possible to carry the Plan you have pointed out into Execution before an Episcopate is obtained to direct our Motions and by a delegated Authority to claim our Assent. It is needless to represent to you the absolute Necessity of adopting and uniting in some speedy measures to procure some reputable Person who is regularly invested with the powers of Ordination, etc. to reside among us, without which

scarce the Shadow of an Episcopal Church will soon remain in these States. Many are the Congregations here destitute of a Clergyman, and we must be left to the disagreeable Alternative of having no Church in many of our Settlements where there would probably be a respectable one, or of having clerical Powers conveyed in an irregular manner.

As to the mode of obtaining what we stand in such need of, we wish above all things to procure it in the most regular manner and particularly from our mother church in England. Whether any of the Bishops in England or Ireland would consecrate a Person chosen among ourselves and sent there for that Purpose without a mandate from the King of England or the authority of his Parliament, we are at a loss to determine; but we have no doubt that a regular Application made by a representative Body of the Episcopal Churches in America would easily obtain a consecrated head, and in order to this we earnestly wish a mode of applying in some such way may be immediately adopted by the American Churches.

We are of Opinion that we ought to leave no means untried to procure a regular Succession of the Episcopacy before we think of obtaining it in an irregular Manner. To accomplish this we have chosen a Committee of our Body to correspond with you upon this Subject and adopt such Measures for the same as may be expedient or necessary. And in case a Meeting of a representative Body shall be agreed upon, we have delegated a Power to one of our Number to represent us and our Churches in such a Meeting. We are extremely anxious for the Preservation of our Communion and the Continuance of an Uniformity of Doctrine and Worship, but we see not how this can be maintained without a common head, and are therefore desirous of uniting with you in such Measures as shall be found expedient and proper for the common good.

We are Gentlemen your affectionate Brethren and Friends. Signed in behalf of said Convention,

J. GRAVES, *Modr.*

Boston, Commonwealth of Massachusetts,
Septemr. 8th, 1784

The Committee of the Episcopal Churches in the State of Pennsylvania

3 Jour. Gen. Con. (Perry) 62-66.

Having regard to the future, this Convention "*Voted*, That Rev. Mr. Bass, Mr. Fisher, and Mr. Parker, be a Committee and invested with power to summon this Convention to meet at such time and place as they shall judge most convenient, when the exigencies of the Church make it necessary, and that each clergyman propose to his congregation, to choose one of their number, as a Delegate, to attend said meeting; and that said Committee also write to the Wardens of those Churches that are destitute of a regular Clergyman, and propose to them to choose one of their number to represent them at said meeting."

When he forwarded the proceedings of this Convention to the Rev. Dr. White, the Rev. Mr. Parker wrote as follows:

REVD. SIR: I have the honour to enclose you an Extract of the Proceedings of a Convention of the Episcopal Clergy of the States of Massachusetts and Rhode Island held at Boston the 8th instant and also a Letter from said Convention to the Comtte. of the Churches in your State, both which I hope you will safely receive. The Perusal of these will fully inform you of the Sentiments of the Clergy in these States, and will preclude the Necessity of my enlarging on these points. You will perceive they have adopted your plan with a small addition to your first Article, without which, as I men-

tioned to you in my Letter by Mr. Morris I supposed the Article would be objected to. In my private Opinion I do not see that the Limitation was at all necessary, because I do not apprehend the Independency there intended would in the least be affected by an application to a foreign Power for the Succession of Episcopal Authority. The Churches here being most of them without a Minister, a representative body chosen by the several Churches would consist almost entirely of Laymen, and if they are vested with the Power of making Laws, it will be in their Power to subject the Clergy to what Laws they please, and for that reason the Convention thought best to add a clause to your fifth Article to put the Clergy and Laity more upon a par, and they have accordingly proposed and adopted this mode of Representation, that each Church chuse one lay Delegate in conjunction with their Minister and that those Churches that are destitute of a Clergyman shd chuse one of the neighbouring Ministers to represent them with one of their own Laymen, and in this mode they think there is no great danger of their having too much Power.

I have yet heard nothing more of the Meeting of the Churches by their Committees at New York than what you mention in yours by the Revd. Mr. Clark, and therefore shall not proceed thither agreeable to the Request of our Convention unless I can learn that such a meeting will certainly be held.

I have flattered myself that you would before this have favoured me with further Information upon that as well as some other matters. The Plan of Correspondence agreed on between your Brethren in New York and New Jersey mentioned in yours of May 30 has not taken Effect as we have in these parts had not the least Intelligence from that Quarter. Should any general Meeting of the Churches be proposed, we shall be obliged to you for Notice thereof as we are perfectly dis-

posed to adopt any measures calculated to promote the Welfare of our Church.

I am requested by the Comtee. of our Convention to ask the favour of you to transmit an Account of our proceedings to the more southern Churches and would acquaint you and them that we shall be happy to receive any communications you or they shall be pleased to favour us with. We wish also for your Opinion whether it is probable Congress will interfere in any matter of an Ecclesiastical Nature and whether they would countenance a Request made to England for a Bishop.

Wishing you all possible happiness I remain Revd. Sir, with the utmost Respect and Esteem,

Your Brother and very humble Servt.

SAMUEL PARKER

Boston, Sept. 10, 1784

Revd. Dr. White

Jour. Dio. Mass. 1784; 3 Jour. Gen. Con. (Perry) 62, 63.

Having received the information desired, the Rev. Mr. Parker attended the Convention at New York, October 6, 1784, and took part in its important deliberations. At the request of the Rev. Mr. Bass and the Rev. Mr. Fisher, a majority of the Committee appointed September 8, 1784, the Rev. Mr. Parker attended the Convention holden at Middletown, Connecticut, August 3, 1785. He was there appointed, together with the Rev. Messrs. Bowden and Jarvis, on the Committee to consider and make, with the advice of the Bishop, some alterations in the Prayer Book needful for the present use. The purpose of this attendance of Mr. Parker was "to learn what measures they mean to adopt, in order to the maintaining uniformity of Divine Worship in the Episcopal Church." *1 Beardsley's Hist. Ch. in Conn. 368, 373; 3 Jour. Gen. Con. (Perry) 69, 70.*

This course of action in Massachusetts was dictated by the consciousness that alterations must be made in the Prayer Book, and a desire to act in a manner to secure uniformity. A few days before requesting Mr. Parker to attend the Convention at Middletown, the Rev. Mr. Bass wrote as follows to him:

Newbury Pt. July 7th, 1784

Rev'd and Dear Sir: I was hindered by certain untoward accidents from paying you a short visit in my way to and from Providence, which I intended to do, as for other reasons, so particularly to talk with you upon the approaching Convention. Is it like to be universal? Are we this way like to have any hand in it? If so in what manner? Is a Delegate, or more, to be sent from hence to represent our scattered Congregations? Are all the vacant Churches among us to be sent to? Do you learn by any means what is like to be done with the Liturgy either in the way of addition or diminution? I should like your answer to these questions, or any others which you think I ought to have asked. As to the Liturgy, I have thought we might part with the Athanas'n Creed, one or two Lord's prayers, and leave the use of Sponsors to the option of those who have children to christen; which in my opinion, would be much better than to let it remain a Law of the Ch'h and at the same time unobserved by the greater part of her Members, as I am told, is, and has been the case in the Southern Colonies and in Connecticut. Proper prayers must be substituted for the American Governm't in the room of those for the King and Royal Family. We ought to have a code of Ch'h-laws or Canons, plain and simple. Some power should be given to the Bishop or Bishops, but our *dernier resort* must be in a general Council which should be supream and have the Power of censuring or depriving Bishops as there may be occasion. Such are some of the thoughts that have

occurr'd to me upon this Subject. But tho' we have a happy opportunity of making our Liturgy appear in some points to greater advantage, yet for my part I had much rather remain as we are than break into Parties, or run into a thousand little schisms to the destruction of all harmony and uniformity, as I cannot help fearing, is too likely to be the case if once we begin to alter, or make innovations. The Communication of your Sentim'ts upon the Subject would be very agreeable to

Yr affectionate Bror. and very hum'le Serv't,

EDWARD BASS

Rev'd Mr. Parker

3 Jour. Gen. Con. (Perry) 106, 107.

Having taken these prudent measures, the Convention of Massachusetts, New Hampshire, and Rhode Island, according to the call of the Committee appointed the previous year, met in Boston, September 7, 1785. The following named clergymen and laymen were present:

The Rev. Edward Bass, Rector of St. Paul's Church, Newburyport; the Rev. William W. Wheeler, Rector of the united Churches at Scituate, Marshfield, Braintree, and Bridgewater; the Rev. Nathaniel Fisher, Rector of St. Peter's Church, Salem; the Rev. Samuel Parker, Rector of Trinity Church, Boston; Hon. Tristram Dalton, Deputy of St. Paul's Church, Newburyport; Stephen Greenleaf, Esq., and Mr. Benjamin Greene, Deputies of Trinity Church, Boston; Thomas Ivers, Esq., and Mr. James Sherman, Deputies of Christ Church, Boston; Dr. Charles Stockbridge, Deputy of Scituate, Marshfield, and Bridgewater; the Rev. William W. Wheeler, Deputy of Braintree; Mr. Woodward Abraham, Deputy of Marblehead; Mr. Joshua Kingsbury, Deputy of Dedham; Mr. Joseph Aspinwall, Deputy of Stoughton; Mr. John Bours, Deputy of Trinity

Church, Newport, Rhode Island; Mr. John Usher, Deputy of Bristol, Rhode Island; and Dr. Francis Borland, Deputy of Queen's Chapel, Portsmouth, New Hampshire.

The Rev. Edward Bass was chosen President of the Convention and the Rev. Nathaniel Fisher, Secretary.

Being duly organized, the Convention passed the following votes:

"*Voted*, That the Clergy and Laity now assembled shall deliberate in one body, but shall vote separately, and the concurrence of both orders shall be necessary to give validity to every measure.

"*Voted*, That the Convention take into consideration the revisal of the Liturgy and offices of the Church, as contained in the Book of Common Prayer, and make such alterations as may be necessary; and that the omissions and alterations, agreed upon by a Committee of Convocation, held at Middletown, in Connecticut, August 3, 1785, as contained in paper No. 1, serve as a basis for our present proceedings."

The Convention then proceeded to a revision of the State Prayers in the Book of Common Prayer, making such alterations therein as would adapt them to the new civil regiment. Having done this necessary work, the Convention proposed various omissions, alterations, and additions in other parts of the Prayer Book. The most important of these were the omission of the Article in the Apostles' Creed—"He descended into Hell"—and the Athanasian Creed. Various alterations in the Prayers and Offices of the Church were proposed; but as they were neither published nor generally adopted, it does not seem necessary to record them in this connection. Several of them were judicious and appear in the Prayer Book of 1789.

Having done this important work respecting the Prayer Book, the Convention passed the following votes:

"*Voted*, That it be recommended to the several Churches

in these States, immediately to make the omissions, and adopt the alterations contained in the printed paper No. 1, and agreed upon by this Convention, as a substitute for the State Prayers, in the Book of Common Prayer, and that the using the other alterations be postponed till after the time to which this Convention shall be adjourned, in order that it may be seen how far the other States will conform to said alterations.

"*Voted*, That it is the opinion of this Convention, that it is not necessary nor convenient to send a Delegate or Delegates to the General Convention, to be holden at Philadelphia on the Tuesday preceding the Feast of St. Michael, but that a copy of the proceedings of this Convention be communicated, by a Committee to be hereafter chosen, to the President or some member of said Convention, to be communicated to said Body, and also to the Bishop or Clergy of Connecticut, previous to the Convention to be held at New Haven, to be communicated to them, requesting a speedy communication of each of their proceedings to said Committee.

"*Voted*, That said Committee furnish all the Churches in the three States not represented here, and those whose members are absent, with a copy of the alterations in the Liturgy, agreed upon by this Convention, and request of them a return of their actings thereon, to this Convention, at their adjournment.

"*Voted*, That the Rev. Mr. Parker, Thomas Ivers, Esq., and Mr. Benjamin Greene, be said Committee, with a power to employ a Clerk to assist them.

"*Voted*, That the Rev. Mr. Bass and Mr. Fisher be a Committee to form a Collect, to be inserted among the occasional prayers for the case of persons who have lost their friends, for persons sick, and for persons bound to sea, and report at the adjournment.

"*Voted*, That this Convention be adjourned to October 26th, and in case the Committee shall not then have received the returns from the Conventions at New Haven and Philadelphia, that they be authorized to adjourn said Convention, to such future day as they shall judge best, and notify the members of the same."

Attested copies of the omissions and proposed alterations in the Liturgy and Offices of the Church were transmitted to the Churches and Clergymen. No returns having been received from New Haven and Philadelphia, the Committee adjourned the Convention from October 26 to December 7, 1785. November 15, however, the Committee adjourned the meeting to April 26, 1786, "in order that we may be well apprized of the doings of the General Convention, and of the Bishop and Clergy of Connecticut, before we come to a final conclusion respecting the alterations proposed by our own Convention." The meeting in April proved a failure. Most of the members were prevented from attending "by the stormy disagreeable weather, or some other causes." An adjournment was thereupon made to July 20, 1786, the day following the Commencement at Cambridge. At this time a Convention was held at Boston. What was done by it is not now known. It seems that "An Act of Association was proposed by the Clergy and Delegates of the Episcopal Church, met in Convention at Boston, July 20th, 1786." Probably this "Act" never took effect. The violent opposition made against Bishop Seabury by Dr. Provoost and others, and the wild work with the old Prayer Book in the "Proposed Book" of 1785, caused a temporary division between the Churches of New England and those in the other States. *Jour. Dio. Mass. 1785, 1786; 3 Jour. Gen. Con.* (*Perry*) *92-99.*

During the week following the Convention of 1785, the Rev. Mr. Parker wrote to Bishop Seabury, enclosing a copy of the

omissions and alterations in the Prayer Book, which had been proposed.

Boston, September 12th, 1785

RIGHT REV. AND MUCH RESPECTED SIR: I have the honour to acknowledge the receipt of your favour of the 19th ult. and the printed injunctions you were so kind as to forward, and for which I now return you thanks. A Convention of the Episcopal Churches of this State, together with those of Rhode Island and New Hampshire, was held here last week, for the purpose of consulting upon the alterations proposed at Middletown, in the Liturgy and Offices of our Church. And I am directed by said Convention to forward a copy of the alterations agreed on to you, Sir, and the Clergy in your Diocese, for your inspection and approbation. You will see upon perusal of them, that those proposed at Middletown are mostly adopted, and some few others proposed. The only material ones that we have not agreed to are the omitting the second Lesson in the Morning Service and the Gospel and exhortation in the Baptismal Office. The additional alterations in some of the Offices are such as were mentioned at Middletown, but which we had not time to enter upon then. The Churches in these States appear very desirous of maintaining a uniformity in divine worship, and for that purpose have voted that the alterations agreed to shall not be adopted till the Convention meet again, that we may have an opportunity of comparing our proposed alterations with those that shall be adopted and enjoined in Connecticut, and at the Convention at Philadelphia. For which purpose, I am directed to request a copy of the alterations you shall agree to and enjoin upon your Clergy, that we may conform thereto, and you will much oblige us by indulging us in this favour by the middle of next month.

We have voted not to send any delegate from these States

to the Convention at Philadelphia, but only to acquaint them with our proceedings, and I flatter myself that no other alterations will be adopted by them than those we proposed at Middletown, and have agreed to here. If they are so prudent as to pursue the same steps, the desired object of a general uniformity will thereby be obtained. As to any further revision of the book of Common Prayer, I shall strenuously oppose it, till there are three or more Bishops in these States, and then let the power of revising the Prayer Book be vested solely with them and the Clergy. Should the alterations now proposed take place, the Laity, I have no doubt, will be perfectly contented.

I flatter myself the Clergy of this State will, at their next meeting, agree to acknowledge and receive you, Right Rev. Sir, as their Bishop, supreme in all ecclesiastical offices, and promise you the same submission and obedience the Clergy of Connecticut have done. It is a matter I ardently wish and shall exert myself to have effected, if any exertion is necessary, which I hope will not be the case. Earnestly requesting your blessing and prayers,

I remain your most obliged and very dutiful
Son and Servant,

S. PARKER

Rt. Rev. Dr. Seabury

2 Church Documents (Conn.), 284, 285.

Two days later, the Rev. Mr. Parker wrote to the Rev. Dr. White on the same subject. The letter affords some additional information of importance.

Boston, September 14th, 1785

REV. AND DEAR SIR: I have to acknowledge the receipt of a letter received from you about six weeks since, enclosing the

Act of Association of the Churches in the State of Pennsylvania, but the letter being without date, I cannot say how long it was on its journey. I am, with you, equally sensible that the fifth of the fundamental principles in the paper printed at New York, has operated much to the disadvantage of that Convention. Had it stood as I proposed, that a Bishop (if one in any State) should be President of the Convention, I make no doubt there would have been one present. You will be at no loss to conclude that I mean Dr. Seabury, who you must ere this have heard is arrived and entered upon the exercise of his office in Connecticut. Being present in Convocation at Middletown, the 4th of August last, I much urged his attending the Convention at Philadelphia this month; but that very article discouraged him so much that no arguments I could use were sufficient to prevail with him. Had that article stood as proposed, the gentleman who moved the amendment would not have suffered by it, nor would the Convention have been stigmatized as Anti-Episcopal. It was at my request that the Bishop with the Clergy agreed to make some alterations in the Liturgy and Offices of the Church, and a Committee from the body of the Clergy was chosen to attend him for that purpose, a report of which I was desired to lay before a Convention of Clergymen and Deputies from the Churches in this State together with Rhode Island and New Hampshire, which was to meet the first Wednesday in this month. This Convention accordingly met, and have agreed to adopt the alterations proposed at Middletown, (excepting two,) and have agreed to a few others, which are to be proposed to the Churches in the other States. I am therefore directed by said Convention to forward to you, or to the President of the General Convention to be held at Philadelphia the 27th of this month, a copy of the alterations proposed by our Convention, and to request a copy of the proceedings of that body, in order to compare

notes and see how near our ideas agree. I accordingly enclose you now a copy of said proposed alterations, and if you are not President of said Convention yourself, beg you to deliver them to him, with a request of our Convention that they may be communicated to your Convention, and that we may be furnished with a copy of the proceedings of that body before the time to which our Convention stands adjourned, which is October 26th next.

As the expense of sending one or more delegates to the General Convention would be very considerable, and must fall upon one or two Churches, our Convention concluded not to send, as you will find by the vote following the proposed alterations.

Whether you will find time to revise the Canons, Articles, etc. of the Church and the Liturgy also, or which you will enter upon first is uncertain. I rather think that the Canons and Articles, or an ecclesiastical Constitution should be left to your Bishop (when you have one) with his Clergy; the Laity seem to be more concerned with the Liturgy, and the revision of that will take more time than they will be willing to spend at the Convention. I find that the fourth Article in the proposals printed at New York, is disgusting to many of our communion, who neither like the doctrines held by the Church of England, nor the Liturgy, as it now stands. If those are fundamental principles how will you get rid of them? Some of the doctrines held up in the 39 Articles I think are not founded in Scripture, and I could wish, if they are taken into consideration by the Convention, they may be amended....

I shall esteem it a favour if you will be so kind as to inform me what measures are adopted at your Convention, and whether you make any alterations in our Liturgy, as we are perfectly disposed here to preserve a uniformity in Divine

Worship, and to adopt any measures that will tend to that end.

I am, dear Sir, with respect and esteem,

Your most affectionate friend and brother,

SAMUEL PARKER

2 Church Documents (Conn.), 285-287.

The hope, expressed in the closing paragraph of the preceding letter of the Rev. Mr. Parker to Bishop Seabury, that the Convention in Massachusetts at its next meeting "agree to acknowledge and receive" him as Bishop, does not appear to have been realized. By invitation, he performed various Episcopal acts in that State. No one is known to have questioned the validity of his consecration. But, as will be seen hereafter, there arose, soon after the Convention at Boston in September, 1785, some coldness of feeling and distrust between the Church in Connecticut and that in Massachusetts. The business of revising the Prayer Book did not, indeed, go on so smoothly as Mr. Parker and others had anticipated. The Church in Connecticut fell back from the ground taken at Middletown, and the action of the Convention at Philadelphia in September, 1785, caused serious alarm and deferred the hope of union and uniformity between the Churches of New England and the States at the southward. The following letter of Bishop Seabury to the Rev. Mr. Parker gives a clear insight into the state of feeling quite general among the best class of New England Churchmen at that critical juncture.

Wallingford, Nov. 28th, 1785

DEAR SIR: It is so long since I received your letter, that I am almost ashamed to write to you. In truth, I have been so little at home, and so exceedingly hurried when I was at home, that what ought to have been done in the letter-writing way was too long put off from day to day.

Between the time of our parting at Middletown and the Clerical meeting at New Haven, it was found that the Church people in Connecticut were much alarmed at the thought of any considerable alterations being made in the Prayer Book; and, upon the whole, it was judged best that no alterations should be attempted at present, but to wait till a little time shall have cooled down the tempers and conciliated the affections of people to each other. And since the Convention at Philadelphia, which, as report says, has abrogated two creeds and nineteen Articles, and taken great liberties with the Prayers, etc. we are more apprehensive of proceeding to any alterations.

In this case it is thought best by such of our Clergy as I have had opportunity of consulting, to endeavour to get one or two Bishops more, particularly in the Eastern States; and then to let them meet, with a number delegated from the Clergy, and agree upon such revision as shall insure uniformity among themselves at least. Our wish and hope then is, that no alterations may at present take place with you, but that you would turn your attention to the procuring another Bishop, to the eastward, in the course of the next Summer.

Let me have your sentiments on this matter, as soon as your conveniency shall permit. I shall be at New London the last of this week, and hope I shall not again be called out in the course of the month, unless to give you a half way meeting, in case you should think it advisable.

Your affectionate, humble Servant,

S. SEABURY

Rev. Mr. Parker

2 Church Documents (Conn.), 287, 288.

About a month later, the Rev. Edward Bass, writing to the Rev. Mr. Parker, appeared quite despondent respecting any

proper organization of the Church in the different States, and favored the independent action of the Churches in New England.

Newbury Port, Jan. 3d, 1786

REV. AND DEAR SIR: Yours of November 15th, 1785, and the enclosed, were duly and seasonably received. I thank you for the perusal of them. Dr. Smith observes somewhere in his Sermon, that the Convention at Philadelphia touched, or were disposed to touch the Liturgy, in the way of revisal and amendment, with trembling hands. If that were really the case, I fancy their hands were paralytic during the whole session; for, by Dr. White's letter, they seem to have touched abundance of the Service, and to have made many and weighty alterations. I have always been of opinion, that we never should coalesce with these gentry, and that it was much more natural for us to endeavour to come to a uniformity in these Northern States. Dr. White appears to be desirous of a member from hence, at their next Convention. I could never learn that in any of their meetings and debates they have ever taken the least notice of Bishop Seabury, which I look upon as a great neglect, if not even a disrespect to and contempt of the Episcopal Order. They have indeed resolved to endeavour to obtain an Episcopate among themselves, but it is, in my humble opinion, unpardonable, in the mean time, not to place the Bishop who is upon the spot, at the head of their Convention. Truly very unepiscopal conduct! For my part, I wish to have little to do with them. The alterations and (if we may presume to call them so) amendments which were agreed upon at Boston last fall, are, I find, in general very acceptable: they are certainly so here, and I have conformed to them in my public ministrations since the adjournment of our Convention to April 26th, 1786.

News of any kind, civil or ecclesiastical, foreign or domestic, will be agreeable to your very humble servant,

EDWARD BASS

2 Church Documents (*Conn.*), *288.*

It appears quite clearly from the letter of Bishop Seabury of January 12, 1786, that Mr. Parker did not favor his views respecting the propriety of having a college of Bishops of the Scotch line in New England as expressed in his letter of November 28, 1785. Mr. Parker held that there was "no necessity of another Bishop in New England." Whether the interview desired by the Bishop was had is not now known. But from the subsequent course of Mr. Parker, it is evident that he did not embrace the opinion of the Bishop. *2 Church Documents* (*Conn.*), *287*, *288*, *290.*

From 1786 to 1790, there does not appear to have been any properly constituted Convention in Massachusetts. During this time Mr. Parker was by no means inactive. He could not give up the subject of a union of all the Churches. He did not seek the Bishopric of Massachusetts. When it was suggested to him by the Rev. Mr. Hubbard, in 1787, that he might obtain it, his reply was: "I can only say two words, Nolo Episcopari." As a Presbyter, he could do more to prevent the threatened schism between Connecticut and the Southern Churches, than he could in the higher office. But in his office as mediator, he became the object of some suspicion with both parties. Having persevered in the use of the Prayer Book as altered at the Convocation at Middletown and the Convention at Boston in 1785, and reprinted, for the benefit of his own parish, the Psalter as arranged in the "Proposed Book," the accord between him and Bishop Seabury was slightly disturbed. Having been invited to preach the Annual Sermon before the Episcopal Charitable Society in Boston, the Bishop declined,

and, in his reply to the invitation, he referred to the changes in the Liturgy practised in Trinity Church, and refused to countenance them by his presence. This drew from Mr. Parker the following clear and manly letter. It is long, but it cannot be omitted.

Boston, Jan'ry 28, 1788

R'T REV'D SIR: Your favour of the 15th did not reach me till the evening of the 21st instant, and the departure of the Post the next morning prevented my answering it the last week.

I am very sorry to find that you have any reluctance to pass the festival of Easter at Boston, on account of any irregular or unprecedented conduct in our Church. I know not what accounts may have come to your ears respecting the great alterations we have made in the Liturgy of the Church. I flatter myself you have heard more than is really true. I had the honour of transmitting to you, Sir, a copy of these alterations, adopted by a Convention held in this State, Sept., '85: no others have been since added, except the Psalms. The gentlemen of the Charitable Society would think themselves honoured with your company at their annual festival; but I cannot feel myself at liberty to promise a recession from our present mode of carrying on the service, as I apprehend it would be attended with great convulsions in our Church. And if you will indulge me in the statement of a few facts relating to those alterations we have really made, and the grounds upon which they were adopted, you will be better able to judge how far our conduct has been reprehensible.

In the year 1785, I think in the month of June or July, there being then but four Clergymen of the Episcopal Church in the three states of Rhode Island, Massachusetts and New Hampshire, and there being in those states eighteen or twenty Churches, three of the Clergymen of Massachusetts thought

it advisable to invite a Convention of all the Churches to consult upon some plan for maintaining uniformity in Divine Worship, and adopting such other measures as might tend to the union and prosperity of the Episcopal Church. There being but four Clergymen, and so many Churches without any, it was absolutely necessary to call in the wardens and delegates from those Churches who had no Clergymen. This Convention was proposed to be held on Sept. 7, 1785. In the mean time, being informed that the Bishop of Connecticut proposed to meet his Clergy in Convocation, on August 3, in that year, I was requested by my brethren in the ministry, and the wardens and vestry, to attend that meeting, in order to learn what proceedings that body would take, that the proposed Convention in this state might be able to act in unison with them. The attention and politeness I received from yourself, Sir, and the Clergy of your diocese, demand my grateful acknowledgements. I had the honour of a seat in the first Convention ever held in America. Upon discussing the subject of the expediency of some alterations in the Liturgy of the Church, it was proposed and agreed to, to choose a committee to attend the Bishop, to propose such alterations as should be thought necessary, and to report them to the next meeting of the Convocation. Having the honour of being named on that committee, in conjunction with Rev'd Mess'rs Jarvis and Bowden, you will recollect, Sir, that we spent Friday and Saturday in that week upon this subject, and that most, if not all, the proposed alterations were such as we were under obligations to you for, or such as you readily agreed to. Those proposed alterations were to be reported to the next meeting of your Convocation, and, by your express desire, to the Convention that was to meet in this town the following month, and were, I think, transmitted by you to the Revd. Dr. Smith, of Maryland, to be communicated to the Conven-

tion to be held at Philadelphia, in the month of October. The substitutes for the state prayers were to be immediately recommended to the Churches of Connecticut; and your injunction was received and adopted, with the alteration of one single word by our Convention. The other proposed alterations were also agreed to, and were to be sent to all the Churches in those states for their ratification. In our peculiar situation, without a Bishop, and most of our Churches without a Clergyman, what other mode could we devise? Till then I had not made, and did not think myself at liberty to make, any alterations, even in the state Prayers, otherwise than by omitting the prayers for the King, etc. Give me leave, R't Rev'd Sir, to ask what other mode we could have devised, in our peculiar situation, without a Bishop, and most of our Churches without a Clergyman? As we could not proceed in the most regular way of having our Liturgy altered by a Bishop, we thought we had taken the next most regular step, that of gaining the consent of a neighbouring Bishop, who, we were led to suppose, would enjoin the same in his Diocese. We kept our Convention under adjournments till July following, in order to see what would take effect in Connecticut, and at the Southward. The Convention held in Philadelphia, in October, went more thoroughly into alterations than we had proposed, which terminated in reprinting the Prayer Book. The Churches in Connecticut, taking the alarm at the proceedings of the Philadelphia Convention, began to think it best not to start from the old ground; and, if I am rightly informed, sent memorials to the Bishop in Convocation, not to accede to any alterations in the Liturgy, further than the substitute for the state prayers.

When our Convention met in July, by adjournment, we found that we were left by our brethren in Connecticut — that they thought it not advisable to make any alterations. The

Convention at the Southward, though they acceded to some of our alterations, had gone much further, and did not adopt the substitute for the state prayers; and the Churches in this and the neighbouring states had readily come into our proposed alterations, as they had signified to the Convention, one only excepted: what was there, in the power of the Convention, then left to do, to preserve uniformity? For my own part I was nonplussed — we found we missed our object, and the only thing left to our choice was, to leave it to the option of the several Churches to adopt the new alterations, or continue the old Liturgy, as should be most agreeable.

My Church chose the alterations, and on the first Sunday in August, 1786, they were introduced, and have been strictly adhered to ever since. With those alterations suggested by yourself, and adopted by this Convention, it was judged best by some of our Church, to take the Psalms as selected by the Convention at Philadelphia. The reasons adduced for this procedure were, the great length of the morning service, which the reading the Psalms thus selected would considerably shorten, and that certain passages, which were peculiar to the state of the Jewish Church, and in particular those called the cursing Psalms, and not so well adapted to worship under the Christian dispensation, were omitted.

This, Sir, being the true state of facts, you will be able to judge how far we have acted irregularly, and whether you can with propriety visit us under these circumstances. I am not, for my own part, so much attached to our alterations, as to be unwilling to part with them, save in two instances: I mean the omission of the Athanasian Creed, and the frequent repetition of the Lord's Prayer. To return to these I should feel a reluctance; but still would be willing to sacrifice my own sentiments to the general good.

I am at the same time confident that, should I attempt it, it would cause a convulsion in my Church, [such] as would go near to its total destruction. And sure I am that is an event you would not wish to see take place. But let us suppose it might be effected without this risque. Will our returning whence we have departed produce uniformity through these states? If this was probable, I should most surely advise it. You value us in this state at much too high a rate, by supposing that our joining either side will bring about the desired uniformity. The Church is inconsiderable here, compared with what it is [in] yours or the Southern States. And would not our returning, without producing the intended end, discover an instability and fondness of change, that would be greatly prejudicial to the welfare of the Churches? This I will venture to assert, that, when the several Bishops in America have agreed upon a uniform Liturgy, it will be adopted by the Churches in this state.

Thus, R't Rev'd Sir, I have taken the liberty to lay before you this statement of facts, and the probable consequences of our compliance with what you wish; and, however mistaken I may be, I have endeavoured to do it with all that respect due to your character and office. Your known goodness and candour will excuse me if my pen has let any thing slip that is improper, for I assure you it was not intended.

I can only now add, Sir, that the gentlemen of the Charitable Society, and particularly myself, would think ourselves honoured with your company at the annual festival, and highly favoured by your preaching to them on that day, (and I will add, on the Sunday preceding, if you can make it convenient;) but at the same time they cannot authorize me to promise a recession from our present mode of performing the service, as they are apprehensive that such a measure would, especially

at the present time, when the Episcopal Church is peculiarly situated, tend to create divisions and parties among ourselves.

A committee of the Society was chosen at the last yearly meeting, to appoint some other gentleman to preach, in case you should not accept the invitation. You will, therefore, please let me know, as soon as convenient, the result of your determination,

And believe me to be, with all possible respect and esteem,

R't Rev'd Sir, your most obedient,

And very humble Servant,

S. PARKER

R't Rev'd Bishop of Connecticut

2 Church Documents (Conn.), 310, 317-320.

Only a paragraph of the answer of Bishop Seabury to the foregoing letter has been preserved. It is known, however, that he did accept the invitation of the Episcopal Charitable Society, and that the friendship between him and Mr. Parker was not interrupted. It will not be aside from the design of this work to insert here what we have of the Bishop's reply, as it bears on the matter of union and uniformity in all the Churches.

February 13, 1789 [1788?]

. . . It was not my design to excite any resentment, or create any coolness, and I hope I have not done so. Indeed I have no suspicion of it from any expression in your letter. But I could not help observing that it was written with more formality than you used to write. Notwithstanding the statement of matters in it, I cannot help thinking you have been too hasty in adopting the alterations as you have done—that it

has rendered a union among the Churches the more difficult, and clouded the small prospect of uniformity, which gave any encouragement to aim at it. That some of our Clergy have been too backward in accommodating the service of the Church to the state, or rather to the temper of the country, I will not deny; I have more than once told them so. But errours may be committed through haste, as well as by delay. I am far from ascribing ill designs to you, or to any who acted with you: but you must forgive me if I repeat it—such alterations as have been made are unprecedented in the Episcopal Church, without the concurrence of your proper Bishop. Forgive me, too, if I say, I did not flatter myself with having any steps taken in returning to the old service for my sake. I have been too long acquainted with my own unimportance, to expect it. But I did and do wish to have as great a uniformity as possible among our Churches; and I was grieved at a measure which I thought impeded so good a work. I never thought there was any heterodoxy in the Southern Prayer Book: but I do think the true doctrine is left too unguarded, and that the offices are, some of them, lowered to such a degree, that they will, in a great measure, lose their influence.

2 Church Documents (*Conn.*), *320*, *321*.

It is evident to one who has observed the course of events, respecting the Church, that this meeting of Bishop Seabury and the Rev. Mr. Parker led to very important results. The question of union and uniformity among the Churches must be soon decided. February 27, 1787, the Clergy of Connecticut had elected the Rev. Abraham Jarvis to be the coadjutor Bishop to Bishop Seabury. According to the Rev. Samuel F. Jarvis, this was done in order "to obtain the canonical number of Bishops in New England of the Scottish line, and thus

to preserve a purely primitive and Apostolic Church, holding fast the form of sound words, and the faith once delivered to the saints." This plan did not meet the approbation of the Rev. Mr. Parker. If it were acted upon, it would cause a schism between the Southern Churches and those of New England. From much correspondence with gentlemen at the southward, he knew that they were anxious for union and uniformity. Not being sustained by the most influential men in his own Diocese, Bishop Provoost had become much less open and active in his opposition to Bishop Seabury. The time was now favorable for a decisive movement. It was resolved to present an unexceptionable candidate to the General Convention to be held at Philadelphia in July, 1789, for consecration as Bishop of Massachusetts and New Hampshire, and thus bring the pending question to a decision. *1 Beardsley's Hist. Ch. in Conn. 399; Bp. White's Mem. Ch. 141, 142.*

June 4, 1789, a Convocation of the Clergy of Massachusetts and New Hampshire was holden at Salem. After due deliberation, this body chose the Rev. Edward Bass to be the Bishop of the Church in those States. The result of this meeting was presented to the General Convention assembled at Philadelphia, July 30, 1789, by Bishop White, which was in the form and words following:

The good Providence of Almighty God, the fountain of all goodness, having lately blessed the Protestant Episcopal Church in the United States of America, by supplying it with a complete and entire ministry, and affording to many of her communion the benefit of the labours, advice and government of the successors of the Apostles;

We, Presbyters of said church in the states of Massachusetts and New Hampshire, deeply impressed with the most lively gratitude to the Supreme Governor of the universe, for His

goodness in this respect, and with the most ardent love to His church, and concern for the interest of her sons, that they may enjoy all the means that Christ, the great Shepherd and Bishop of souls, has instituted for leading His followers into the ways of truth and holiness, and preserving His church in the unity of the spirit and the bond of peace; to the end that the people committed to our respective charges may enjoy the benefit and advantage of those offices, the administration of which belongs to the highest order of the ministry, and to encourage and promote, as far as in us lies, a union of the whole Episcopal Church in these states, and to perfect and compact this mystical body of Christ, do hereby nominate, elect and appoint the Rev. Edward Bass, a Presbyter of said church, and Rector of St. Paul's, in Newburyport, to be our Bishop; and we do promise and engage to receive him as such, when canonically consecrated, and invested with the apostolic office and powers, by the Right Reverend the Bishops hereafter named, and to render him all that canonical obedience and submission, which, by the laws of Christ and the constitution of our church, are due to so important an office.

And we now address the Right Reverend the Bishops in the states of Connecticut, New York and Pennsylvania, praying their united assistance in consecrating our said brother, and canonically investing him with the apostolic office and powers. This request we are induced to make, from a long acquaintance with him, and from a perfect knowledge of his being possessed of that love to God and benevolence to men, that piety, learning and good morals, that prudence and discretion, requisite to so exalted a station, as well as that personal respect and attachment of the communion at large in these states, which will make him a valuable acquisition to the order, and, we trust, a rich blessing to the church.

Done at a meeting of the Presbyters, whose names are under-

written, held at Salem, in the county of Essex, and commonwealth of Massachusetts, the fourth day of June, Anno Salutis, 1789.

SAMUEL PARKER
Rector of Trinity Church, Boston
T. FITCH OLIVER
Rector of St. Michael's Church, Marblehead
JOHN COUSENS OGDEN
Rector of Queen's Chapel, Portsmouth, New Hampshire
WILLIAM MONTAGUE
Minister of Christ Church, Boston
TILLOTSON BRONSON
Assistant Minister of Christ Church, Boston

A true copy.
Attest, SAMUEL PARKER.

At the meeting aforesaid,

Voted, That the Rev. Samuel Parker be authorised and empowered to transmit copies of the foregoing act, to be by him attested, to the Right Reverend the Bishops of Connecticut, New York and Pennsylvania; and that he be appointed our agent, to appear at any convocation to be holden at Pennsylvania or New York, and to treat upon any measures that may tend to promote a union of the Episcopal Church throughout the United States of America, or that may prove advantageous to the interest of said church.

EDWARD BASS, *Chairman*

A true copy.
Attest, SAMUEL PARKER.

1 Jour. Gen. Con. (Perry) 70, 71, 74, 75, 86.

In transmitting the above document to Bishop White, June 21, 1789, Mr. Parker wrote:

"The clergy here have appointed me their agent, to appear at any convocation to be held at New York or Pennsylvania; but I fear the situation of my family and parish will not admit of my being absent so long as a journey to Philadelphia would take. When I gave you encouragement that I should attend, I was in expectation of having my parish supplied by some gentlemen from Nova Scotia; but I am now informed they will not be here till some time in August. Having, therefore, no prospect of attending in person at your General Convention next month, I am requested to transmit you an attested copy of an act of the clergy of this and the state of New Hampshire, electing the Rev. Edward Bass our Bishop, and requesting the united assistance of the Right Reverend Bishops of Pennsylvania, New York and Connecticut to invest him with apostolic powers. This act I have now the honour of enclosing, and hope it will reach you before the meeting of your General Convention in July.

"The clergy of this state are very desirous of seeing a union of the whole Episcopal Church in the United States take place; and it will remain with our brethren at the southward to say, whether this shall be the case or not; whether we shall be a united or divided church. Some little difference in government may exist in different states, without affecting the essential points of union and communion." *1 Jour. Gen. Con.* (*Perry*) *136.*

A well-considered and able letter of Bishop Seabury to Bishop White, a few days later than that of the Rev. Mr. Parker, presents plainly the obstacles which were in the way of a union of the Churches and the proper organization of the Church in Massachusetts by the consecration of the Bishop

elect. This letter was laid before the General Convention in the following month, and it had much influence in determining the course of action therein pursued.

New London, June 29th, 1789

RIGHT REV. AND DEAR SIR: Your favour of December 9th, 1788, came safely to me, though not till the middle of February. I heartily thank you for it, and for the sentiments of candour and Christian unity it contains, and beg you to believe that nothing on my part shall be wanting to keep up a friendly intercourse, and the nearest possible connection with you, and with all the Churches in the United States, that our different situations can permit.

That your letter has not been sooner attended to has not been owing to disrespect or negligence. I was unwilling to reply to the great and interesting subject of union between the Church of Connecticut and the Southern Churches, merely on the dictates of my own judgment; and, as we were about to call a Convention of Lay delegates from our several congregations, to provide for the support of their Bishop, and to consider the practicability of instituting an Episcopal Academy in this state, it was thought best that the point of sending Lay delegates to the General Convention should come fairly before them. The annual Convocation of our Clergy was also to meet in June, and I determined to take their sentiments on the subject of sending some of their body to your Convention.

When the matter was proposed to the Lay Convention, after some conversation, they declined every interference in Church government or in reformation of Liturgies. They supposed the government of the Church to be fixed, and that they had no right to alter it by introducing a new power into it. They hoped the old Liturgy would be retained, with little alteration; and these matters, they thought, belonged to the Bishops

and Clergy, and not to them. They therefore could send no delegates, though they wished for unity among the Churches, and for uniformity of worship; but could not see why these great objects could not be better secured on the old ground than on the new ground that had been taken with you.

The Clergy supposed that, in your Convention, any representation from them would be inadmissible without Lay delegates, nor could they submit to offer themselves to make a part of any meeting where the authority of their Bishop had been disputed by one Bishop, and probably by his influence, by a number of others who were to compose that meeting. They, therefore, must consider themselves as excluded, till that point shall be settled to their satisfaction, which they hope will be done by your Convention.

For my own part, gladly would I contribute to the union and uniformity of all our Churches; but while Bishop Provoost disputes the validity of my consecration, I can take no step towards the accomplishment of so great and desirable an object. This point, I take it, is now in such a state that it must be settled, either by your Convention, or by an appeal to the good sense of the Christian world. But as this is a subject in which I am personally concerned, I shall refrain from any remarks upon it; hoping that the candour and good sense of your Convention will render the future mention of it altogether unnecessary.

You mention the necessity of having your succession completed from England, both as it is the choice of your Churches, and in consequence of implied obligations you are under in England. I have no right to dictate to you on this point. There can, however, be no harm in wishing it were otherwise. Nothing would tend so much to the unity and uniformity of our Churches as three Bishops now in the States joining in the consecration of a fourth. I could say much on this subject,

but should I do so, it may be supposed to proceed from interested views. I shall therefore leave it to your own good sense, only hoping you and the Convention will deliberately consider whether the implied obligations in England, and the wishes of your Churches be so strong that they must not give way to the prospect of securing the peace and unity of the Church.

The grand objection in Connecticut to the power of Lay delegates in your Constitution, is their making part of a *judicial* Consistory for the trial and deprivation of Clergymen. This appears to us to be a new power, utterly unknown in all Episcopal Churches, and inconsistent with their Constitution. That it should be given up, we do not expect. Power, we know, is not easily relinquished. We think, however, it ought to be given up; and it will be a source of oppression, and that it will operate as a clog on the due execution of ecclesiastical authority. If a Bishop with his Clergy is not thought competent to censure or depose a disorderly brother, or not to have sufficient principle to do it, they are unfit for their stations. It is, however, a presumption that cannot be made, and therefore can be no ground of action.

If the power with which your Constitution invests Lay delegates be conformable to the *sentiments of some of our best writers*, I confess I am unacquainted with them; and as I profess myself to be always open to conviction and information, I should be glad to know to what writers I am to apply for that purpose. And as to *the principles which have governed in the English Church*, I have always understood that the Liturgy and Canons and Articles were settled and agreed upon by the Convocation, and were then, by Act of Parliament, made part of the English Constitution. I know not that the Laity had anything further to do with it.

With regard to Massachusetts and Rhode Island, I never understood your Constitution has been adopted in either of

them. Mr. Parker, in Boston, and I suppose the other congregation there, adopted your Liturgy with but little variation; but I know not that it was done elsewhere. And an attempt to introduce it into Newport, I speak my own opinion, has laid the foundation of such dissensions in that congregation as, I fear, will last long.

Was it not that it would run this letter to an unreasonable length, I would take the liberty to mention at large the objections that have been here made to the Prayer Book published at Philadelphia. I will confine myself to a few, and even these I should not mention but from a hope they will be obviated by your Convention. The mutilating the Psalms is supposed to be an unwarrantable liberty, and such as was never before taken with Holy Scriptures by any Church. It destroys that beautiful chain of Prophecy that runs through them, and turns their application from Messiah and the Church to the temporal state and concerns of individuals. By discarding the word Absolution, and making no mention of Regeneration in Baptism, you appear to give up those points, and to open the door to error and delusion. The excluding of the Nicene and Athanasian Creed has alarmed ye steady friends of our Church, lest ye doctrine of Christ's divinity should go out with them. If the doctrine of those Creeds be offensive, we are sorry for it, and shall hold ourselves so much the more bound to retain them. If what are called the damnatory clauses in the latter be the objection, cannot those clauses be supported by Scripture? Whether they can or not, why not discard those clauses, and retain the doctrinal part of the Creed? The leaving out the *descent into Hell* from the Apostles' Creed seems to be of dangerous consequence. Have we a right to alter the analogy of faith handed down to us by the Holy Catholic Church? And if we do alter it, how will it appear that we are the same Church which subsisted in primitive times? The article of the

descent, I suppose, was put into the Creed to ascertain Christ's perfect humanity, that he had a human soul, in opposition to those heretics who denied it, and affirmed that his body was actuated by the divinity. For if when he died, and his body was laid in the grave his soul went to the receptacle of departed spirits, then he had a human soul as well as body, and was very and perfect man. The Apostles' Creed seems to have been the Creed of the Western Church; the Nicene, of the Eastern; and the Athanasian, to be designed to ascertain the Catholic doctrine of the Trinity, against all opposers. And it always appeared to me, that the design of the Church of England, in retaining the three Creeds, was to show that she did retain the analogy of the Catholic faith, in common with the Eastern and Western Church, and in opposition to those who denied the Trinity of persons in the Unity of the Divine Essence. Why any departure should be made from this good and pious example I am yet to seek.

There seems in your book a dissonance between the Offices of Baptism and Confirmation. In the latter there is a renewal of a vow, which in the former does not appear to have been explicitly made. Something of the same discordance appears in the Catechism.

Our regard for primitive practice makes us exceedingly grieved that you have not absolutely retained the sign of the Cross in Baptism. When I consider the practice of the ancient Church, before Popery had a being, I cannot think the Church of England justifiable in giving up the sign of the Cross, where it was retained by the first Prayer Book of Edward the VI. Her motive may have been good; but good motives will not justify wrong actions. The concessions she has made in giving up several primitive and, I suppose, apostolical usages, to gratify the humours of fault-finding men, shows the inefficacy of such conduct. She has learned wisdom from her expe-

riences. Why should not we also take a lesson in her school? If the humour be pursued of giving up points on every demand, in fifty years we shall scarce have the name of Christianity left. For God's sake, my dear Sir, let us remember that it is the particular business of the Bishops of Christ's Church to preserve it pure and undefiled, in faith and practice, according to the model left by apostolic practice. And may God give you grace and courage to act accordingly!

In your Burial Office, the hope of a future resurrection to eternal life is too faintly expressed, and the acknowledgement of an intermediate state, between death and the resurrection, seems to be entirely thrown out; though, that this was a catholic, primitive and apostolical doctrine, will be denied by none who attend to this point.

The articles seem to be altered to little purpose. The doctrines are neither more clearly expressed nor better guarded; nor are the objections to the old articles obviated. And, indeed, this seems to have been the case with several other alterations; they appear to have been made for alteration's sake, and at least have not mended the matter they aimed at.

That the most exceptionable part of the English book is the Communion Office may be proved by a number of very respectable names among her Clergy. The grand fault in that office is the deficiency of a more formal oblation of the elements, and of the invocation of the Holy Ghost to sanctify and bless them. The consecration is made to consist merely in the Priest's laying his hands on the elements and pronouncing, '*This is my body*,' etc., which words are not consecration at all, nor were they addressed by Christ to the Father, but were declarative to the Apostles. This is so exactly symbolizing with the Church of Rome in an error; an error, too, on which the absurdity of Transubstantiation is built, that nothing but having fallen into the same error themselves could have pre-

vented the enemies of the Church from casting it in her teeth. The efficacy of Baptism, of Confirmation, of Orders, is ascribed to the Holy Ghost, and His energy is implored for that purpose; and why He should not be invoked in the consecration of the Eucharist, especially as all the old Liturgies are full to the point, I cannot conceive. It is much easier to account for the alterations of the first Liturgy of Edward the VI, than to justify them; and, as I have been told there is a vote on the minutes of your Convention, anno. 1786, I believe, for the revision of this matter, I hope it will be taken up, and that God will raise up some able and worthy advocate for this primitive practice, and make you and the Convention the instruments of restoring it to His Church in America. It would do you more honor in the world, and contribute more to the union of the Churches than any other alterations you can make, and would restore the Holy Eucharist to its ancient dignity and efficacy.

I shall close this letter with renewing a former proposal for union and uniformity, viz.: that you and Bishop Provoost, with as many proctors from the Clergy as shall be thought necessary, meet me with an equal number of proctors from Connecticut. We should then be on equal ground, on which ground only, I presume, you would wish to stand, and I doubt not everything might be settled to mutual satisfaction, without the preposterous method of ascertaining doctrines, etc., etc., by a majority of votes.

Hoping that all obstructions may be removed by your Convention, and beseeching Almighty God to direct us in the great work of establishing and building up His Church in peace and unity, truth, and charity, and purity,

I remain, with great regard and esteem, your affectionate Brother and very humble Servant,

SAMUEL, *Bp. Connect.*

2 Church Documents (Conn.), 328-331.

The foregoing Act of the Clergy of Massachusetts and New Hampshire, and the letters of the Rev. Mr. Parker and of Bishop Seabury, as also a letter to the Rev. Dr. William Smith, having been presented to the General Convention, July 30, 1789, it was "*Resolved unanimously*, That it is the opinion of this Convention, that the consecration of the Right Rev. Dr. Seabury to the episcopal office is valid."

The application of Massachusetts and New Hampshire was duly considered. It was evident to the members of the Convention that the matter was a grave one. It is pleasant to record that they acted with wisdom and charity. August 5, 1789, on motion of the Rev. William Smith of Maryland, seconded by Robert Andrews, Esq., of Virginia, the following report of the Committee of the whole was unanimously agreed to:

"The committee of the whole, having had under their deliberate consideration the application of the Clergy of Massachusetts and New Hampshire, for the consecration of the Rev. Edward Bass, as their Bishop, do offer to the Convention the following resolves:

"1st. *Resolved*, That a complete order of Bishops, derived as well under the English as the Scots line of Episcopacy, doth now subsist within the United States of America, in the persons of the Right Rev. William White, D.D. Bishop of the Protestant Episcopal Church in the state of Pennsylvania; the Right Rev. Samuel Provoost, D.D. Bishop of said church in the state of New York, and the Right Rev. Samuel Seabury, D.D. Bishop of said church in the state of Connecticut.

"2d. *Resolved*, That the said three Bishops are fully competent to every proper act and duty of the episcopal office and character in these United States, as well in respect to the consecration of other Bishops, and the ordering of Priests and Deacons, as for the government of the Church, according to such rules, canons and institutions, as now are, or hereafter

may be duly made and ordained by the Church in that case.

"3d. *Resolved*, That in christian charity, as well as of duty, necessity and expediency, the churches represented in this Convention ought to contribute, in every manner in their power, towards supplying the wants, and granting every just and reasonable request of their sister churches in these states; and, therefore,

"4th. *Resolved*, That the Right Rev. Dr. White and the Right Rev. Dr. Provoost be, and they hereby are, requested to join with the Right Rev. Dr. Seabury, in complying with the prayer of the Clergy of the states of Massachusetts and New Hampshire, for the consecration of the Rev. Edward Bass, Bishop elect of the churches in the said states; but that, before the said Bishops comply with the request aforesaid, it be proposed to the churches in the New England states to meet the churches of these states, with the said three Bishops, in an adjourned Convention, to settle certain articles of union and discipline among all the churches, previous to such consecration.

"5th. *Resolved*, That if any difficulty or delicacy, in respect to the Archbishops and Bishops of England, shall remain with the Right Rev. Doctors White and Provoost, or either of them, concerning their compliance with the above request, this Convention will address the Archbishops and Bishops, and hope thereby to remove the difficulty."

August 8, the Rt. Rev. Dr. White, the Rev. Dr. William Smith of Maryland, the Rev. Dr. Samuel Magaw of Pennsylvania, the Hon. Francis Hopkinson of Pennsylvania, Tench Coxe, Esq., of Pennsylvania, and William Ward Burrows, Esq., of South Carolina, were appointed a committee to forward an address to President Washington, which had been adopted, and "to prepare and forward the necessary answers to the Rev. Mr. Parker and the Clergy of Massachusetts and New Hamp-

shire, respecting their application for the consecration of the Rev. Edward Bass, their Bishop elect; to answer, as far as may be necessary, the Right Rev. Dr. Seabury's letters; to forward the minutes and proceedings of this Convention to the English Archbishops and Bishops, and also to the Right Rev. Dr. Seabury, and to the eastern and other churches, not included in this union; to notify them the time and place to which this Convention shall adjourn, and request their attendance at the same, for the good purposes of union and general government; and to call such special meetings of the Convention, as may be necessary.

"*Resolved*, That this Convention adjourn, to meet at Philadelphia, on Tuesday, the 29th of September next, and that the Right Rev. Dr. Provoost be requested to open the Convention with a Sermon." *1 Jour. Gen. Con.* (*Perry*) *74, 75, 134-137.*

September 29, 1789, the General Convention met in Christ Church, Philadelphia, according to adjournment. Only a few members being present, it adjourned until the next day. At this meeting Bishop Seabury, the Rev. Bela Hubbard, and the Rev. Abraham Jarvis of Connecticut and the Rev. Samuel Parker, D.D., of Massachusetts, were present in answer to the proposal of the session in the preceding month, to confer respecting the union of all the Churches. October 1, the Rev. Dr. William Smith of Maryland, the Rev. Dr. Robert Smith of South Carolina, the Rev. Dr. Benjamin Moore of New York, Richard Harrison, Esq., of New York, and Tench Coxe, Esq., of Pennsylvania, were appointed a committee "to confer with the deputies from the eastern churches, on the subject of the proposed union with those churches." Having had a full, free, and friendly conference with the deputies of the Eastern Churches, this Committee, by the Rev. William Smith, recommended, October 2, that the third Article of the Gen-

eral Constitution be so altered as to declare explicitly "the right of the Bishops, when sitting in a separate House, to originate and propose acts for the concurrence of the other House of Convention; and to negative such acts proposed by the other House, as they may disapprove; provided they are not adhered to by four-fifths of the other House." After some debate, the third Article was so altered, and the General Constitution was then assented to by Bishop Seabury and the Eastern deputies in the words and form following:

We do hereby agree to the Constitution of the church, as modified this day in Convention.

Samuel Seabury, D.D., *Bishop of the Episcopal Church in Connecticut*

Abraham Jarvis, A.M.
Rector of Christ Church, Middletown
Bela Hubbard, A.M.
Rector of Trinity Church, New Haven
} *State of Connecticut*

Samuel Parker, D.D.
Rector of Trinity Church, Boston, and Clerical Deputy for Massachusetts and New Hampshire

"After subscribing as above, the Right Rev. Bishop Seabury, and the clerical deputies aforesaid, took their seats, as members of the Convention." *1 Jour. Gen. Con.* (*Perry*) *95-97.*

This very important step having been taken, the General Convention, according to the Constitution, consisted of two Houses. October 3, both Houses entered upon a careful revision of the Liturgy and Offices of the Church. Parties holding extreme views, high and low, have ever been dissatisfied with parts of the book produced by this Convention. It is not perfect. Nothing done by man has that attribute. But the great majority of sober Churchmen believe that these men

did well the work assigned them. The Holy Ghost did so direct, sanctify, and govern them that a beautiful uniformity in Divine Worship in the Churches was secured. It is fit that those who thereby enjoy the comfortable words and sacraments of the blessed Gospel should remember them with gratitude and affection.

While the aspect of affairs respecting the Church was thus favorable, there arose a serious difficulty in Massachusetts and New Hampshire. Soon after the election of the Rev. Mr. Bass, Dudley Atkins Tyng, Esq., one of his parishioners, made much effort to excite the various vestries in those States into an opposition to his consecration, because the laity had not been duly consulted. In this unseemly and factious conduct Mr. Tyng acted under the direction of Bishop Provoost, James Duane, and others, who desired to prevent the union of the Eastern and Southern Churches on account of their hostility to Bishop Seabury. In the election of Mr. Bass, the clergy followed the precedent of Connecticut in the choice of Dr. Seabury. No objection was there made. Neither a Constitution nor Canons of the Church in Massachusetts had been violated in the proceedings at Salem. No such things were then in existence. No man's rights had been taken away. But in the interest of peace and good-will, Dr. Bass quietly declined to ask for consecration. The Church in Massachusetts could now afford to wait. The grave question of union and uniformity in the Church had been favorably settled. *2 Church Documents* (*Conn.*), *333*, *355*.

October 5, 1790, a Convention of the Clergy and Lay Delegates of Massachusetts and New Hampshire was held at Salem. The following named clergymen were present: the Rev. Edward Bass, D. D., Rector of St. Paul's Church, Newburyport; the Rev. William Walter, D. D., Rector of Christ Church, Boston; the Rev. William W. Wheeler, A. M., Rector

of St. Thomas's Church, Taunton, St. Andrew's Church, Scituate, and Trinity Church, Marshfield; the Rev. Nathaniel Fisher, A.M., Rector of St. Peter's Church, Salem; the Rev. Samuel Parker, D. D., Rector of Trinity Church, Boston; the Rev. Thomas F. Oliver, A. M., Rector of St. Michael's Church, Marblehead, and the Rev. John C. Ogden, A. M., Rector of Queen's Chapel, Portsmouth, New Hampshire.

The following named laymen were also present as deputies from several parishes: Hon. Tristram Dalton and Dudley A. Tyng, Esq., from St. Paul's Church, Newburyport; Mr. James Sherman and Mr. Charles Williams, from Christ Church, Boston; Charles Stockbridge, Esq., from St. Andrew's Church, Scituate, and Trinity Church, Marshfield; Stephen Abbott, Esq., and Mr. Daniel Saunders, from St. Peter's Church, Salem; Mr. Henry Smith and Mr. Oliver Smith, from Trinity Church, Boston; and Samuel Sewall, Esq., and Mr. Woodward Abraham, from St. Michael's Church, Marblehead.

The Rev. Edward Bass, D.D., was chosen President and Dudley A. Tyng, Esq., Secretary.

The Convention being duly organized, the following resolutions were adopted:

"*Resolved*, That the Clergy and Laity, now assembled, shall deliberate in one body, but shall vote separately, and the concurrence of both orders shall be necessary to give validity to every measure.

"*Resolved*, That the Lay Deputies vote by Churches, but no Lay Deputy shall be permitted to have more than one vote."

With a view to a proper organization as a Diocese, the Rev. Dr. Walter, the Rev. Dr. Bass, the Rev. Mr. Fisher, the Hon. Mr. Dalton, Mr. Stockbridge, and Mr. Tyng "were appointed a Committee to frame a Plan of an Ecclesiastical Constitution for the Government of the Episcopal Churches in this Commonwealth, and such other Churches as may be

admitted and accede to the same." October 6, the Rev. Dr. Walter, chairman of the above named committee, "reported a plan of an Ecclesiastical Constitution, which was read and considered by paragraphs, and, after sundry amendments, was unanimously approved."

Ecclesiastical Constitution

1. A Convention of the Protestant Episcopal Churches which shall accede to this Constitution, to consist of the Clergymen of the said Churches, and one or more Deputies not exceeding three, being Laymen, to be chosen by each congregation, shall be held at Boston, on the Tuesday preceding the last Wednesday in May annually. But the time and place of meeting shall be subject to alteration by the Convention; and special meetings may be called at other times by the Bishop for the time being, and also in the manner herein-after provided.

2. A majority of the Clergy and of the Lay Deputies of the congregations adopting this Constitution shall be assembled before the Convention shall proceed to business; except that the members present shall have power to adjourn from day to day, not exceeding three days in the whole, and, if a majority shall not then be assembled, the members present may adjourn without day.

3. The Clergy and Lay Deputies in Convention shall deliberate in one body, but shall vote as two distinct orders; and the concurrence of both orders shall be necessary to give validity to every measure.

4. Each congregation represented in Convention shall have one vote, and no Deputy shall represent more than one congregation.

5. In Convention, a person shall preside with the title of President; and when a Bishop shall be properly consecrated and settled in this Church, he shall be, by virtue of his office,

a member of the Convention, and, when present, shall preside therein.

6. A Secretary shall be appointed by the Convention, removable at pleasure, who shall keep a fair record of the resolves and proceedings of the Convention, and have the same in custody so long as he shall continue in office.

7. Standing Rules, for the orderly conducting of business, shall be established at the first meeting of the Convention.

8. Every Lay Deputy shall, previously to his admission to a seat in Convention, produce a testimonial of his appointment, subscribed to by one or both of the Church Wardens or by the Clerk of the proprietors.

9. The Clergy who shall minister in this Church, shall consist of the three orders, Bishops, Priests, and Deacons.

10. No Bishop shall ever be elected for this Church but at an annual meeting of the Convention; nor without three months previous notice being given, of such election intended, by the Standing Committee; and every such election shall be by ballot.

11. The peculiar office of a Bishop consisting in the power of Ordination and Confirmation, and of superintending the Clergy of his Diocese, and of precedence in Ecclesiastical Assemblies, the same shall be accordingly so exercised in this Church.

12. No public censure shall be inflicted by the Bishop upon any Clergyman under his inspection, other than shall be directed by the institutions of this Church hereafter made in Convention.

13. No Clergyman shall hereafter be settled in any of the Churches who shall accede to this Constitution, until he shall produce sufficient testimonials of his having been regularly ordained by a Bishop.

14. No person shall be admitted to Holy Orders, until he shall produce to the Bishop satisfactory testimonials of his

morals, piety, and prudent conversation, signed by three Clergymen at the least.

15. No person shall be admitted to Priests' Orders, until he shall have attained the age of twenty-four years, unless specially recommended thereto by the Convention; nor to Deacons' Orders, until he shall have attained the age of twenty-one years.

16. No Bishop of another Church shall exercise his Episcopal authority in this Church, unless in case of the vacancy thereof, or at the request of the Bishop of this Church; and then only to ordain and confirm; the former, in case of vacancy, and the latter, by desire of the Clergyman and members of a particular Church.

17. The Standing Committee shall consist of three Clergymen and three Lay Deputies, to be elected by the Convention, who shall have the power mentioned in the tenth Article, and also power to call special meetings of the Convention, as they may think necessary, and to provide a suitable place for the assembling thereof; and no business shall be transacted at any special meeting of the Convention, other than such as shall be mentioned in the notification for such meeting.

18. This Constitution shall not be subject to alteration in any Article, except at the annual meeting of the Convention, nor unless such alteration shall have been proposed at least one meeting previous to its adoption.

It was then "unanimously *resolved*, That copies of the said plan of a Constitution be transmitted to the several Protestant Episcopal Churches in this Commonwealth, and in the States of New Hampshire and Rhode Island; and that it be and hereby is recommended to the Clergy of those Churches to attend, and to the congregations respectively to elect one or more Lay Deputies, to assemble, in Convention, to be holden

at Boston, in the County of Suffolk on the last Tuesday of January next; and that the said Deputies be authorized, in behalf of their respective congregations, to agree upon, and, by and with the consent of the said Clergy, who shall then be convened, to establish the said Constitution for the future Government of the said Churches.

"*Resolved*, That the President and Secretary be and hereby are requested to carry the foregoing resolution into effect." *Jour. Dio. Mass. 1790.*

January 25, 1791, the Convention of the Protestant Episcopal Church in Massachusetts met, according to appointment, in Trinity Church, Boston. Having duly considered the Constitution proposed in 1790, it was ratified and confirmed, by a unanimous vote. Several parishes, which were not represented in this Convention, were desired to send their assent or dissent, in writing, to the Secretary or Committee of the Convention, and to meet in Convention by their clergy and deputies "on the Tuesday preceding the last Wednesday in May next."

The question of local organization being thus settled, the following resolutions, having regard to union with other Dioceses and uniformity of worship, were adopted:

"*Resolved*, That it be and hereby is recommended to the several congregations who shall accede to the said Constitution and who shall elect lay deputies for the Convention in May next, to instruct such deputies on the subject of adopting the Constitution and Form of Prayer set forth by the General Convention holden at Philadelphia in October, 1789.

"*Resolved*, That it be and hereby is recommended to the several congregations who shall accede to the said Constitution, but shall not elect lay deputies for the said Convention in May next, to signify their opinions on the same subject, and transmit the same, in writing, to the Secretary or Committee of Convention.

"*Resolved*, That the Secretary transmit copies of the foregoing resolutions to the Churches not here present.

"*Resolved*, That it is the opinion of this Convention, that it is expedient that there be printed an edition of the alterations in the Service of the Church, contained in the Form of Prayer set forth by the General Convention.

"*Resolved*, That the Committee chosen yesterday,—the Rev. Dr. Parker, Mr. Henry Smith and Mr. Richard Green—be requested to procure the same to be printed, and to forward one copy to each congregation." *Jour. Dio. Mass. 1790, 1791.*

May 24, 1791, the Annual Convention of the Diocese of Massachusetts met in Trinity Church, Boston. The Rev. Dr. Bass was chosen President and Dudley A. Tyng, Esq., Secretary. Having done some routine business, "the Convention took into consideration the General Constitution, agreed on at Philadelphia in October, 1789, which was read and considered by paragraphs, and after some debate, the question was put, 'Shall the said Constitution be adopted?' and the yeas and nays being called for by a sufficient number, were as follows: Yeas, the Rev. Edward Bass, D.D., the Rev. William Walter, D.D., the Rev. Samuel Parker, D.D., the Rev. William Montague, Hon. David Cobb of St. Thomas's Church, Taunton, Mr. William Tudor and Mr. Henry Smith of Trinity Church, Boston, Mr. James Sherman and Mr. Charles Williams of Christ Church, Boston—7; Nays, the Rev. Nathaniel Fisher, the Rev. William W. Wheeler, the Hon. Tristam Dalton and Dudley A. Tyng, Esq., of St. Paul's Church, Newburyport—3.

"*Resolved*, That the Form of Prayer set forth by the General Convention, be adopted and used in this Church."

The Rev. Dr. Walter, the Rev. Mr. Fisher, the Rev. Dr. Parker, Mr. Dalton, Mr. Smith, and Mr. Sherman were elected

a Standing Committee of Convention. *Jour. Dio. Mass. 1791.*

May 29, 1792, the Annual Convention of Massachusetts met at Trinity Church, Boston. Owing to an insufficient attendance of lay delegates, no business could be done. It therefore adjourned to the 30th, and then to the 31st. The number of delegates still being less than the requirement of the second Article of the Constitution, the Convention adjourned to July 19, the day following the Commencement at Harvard College. This meeting, however, encountered the same difficulty as the previous one. Weary of this reign of indifference and neglect, before its dissolution this Convention voted that the Convention in 1793 would transact the necessary business in case the same difficulty should exist that had hindered it from doing anything in 1792. When the Annual Convention convened at Boston May 28, 1793, the same difficulty existed as in the year preceding, and, according to the vote then passed, it proceeded on the necessary business of the Diocese. By a resolution the troublesome Article of the Constitution was so amended that, in future, the members present at one o'clock of the day appointed for the Convention should be fully competent to proceed on business. In 1795, this amendment was ratified by a full convention. *Jour. Dio. Mass. 1792, 1793.*

The question of union and uniformity having been happily settled, the subject of the election of a bishop was considered by the Annual Convention of 1794. The Standing Committee was directed to notify all the clergy and churches in the State, three months before the next Convention, that "the Convention propose to take into consideration the election of a bishop to preside over the churches in this Commonwealth, and, should there be a vote to proceed to said election, to elect one accordingly." When the matter was taken up, May 26, 1795, it was voted "that at the present time it is inexpedient to come to

an election of a Bishop," and the Standing Committee was directed to repeat the notice of 1794, three months before the Annual Convention of 1796. By this Convention, the Rev. Dr. Parker and Mr. William Tudor were chosen deputies to the General Convention at Philadelphia, in the September following. But for reasons not here known, they did not attend. *Jour. Dio. Mass. 1794, 1795.*

May 24, 1796, the Annual Convention of Massachusetts assembled in Trinity Church, Boston. After Divine Service, the Rev. Dr. Bass was chosen President, and Mr. Henry Smith, Secretary. The Convention then adjourned to Concert Hall. Of the clergy, the Rev. Edward Bass, D.D., the Rev. William Walter, D.D., the Rev. William W. Wheeler, A.M., the Rev. Nathaniel Fisher, A.M., the Rev. Samuel Parker, D.D., the Rev. William Montague, A.M., the Rev. Joseph Warren, A.M., the Rev. J. S. J. Gardiner, A.M., the Rev. William Harris, A.M., and the Rev. Daniel Burhans, A.M., were present. There were present of the laity, Dr. Thomas Kast, Perez Morton, Esq., and William Walter, Jr., of Christ Church, Boston; Mr. Richard Green, Mr. Henry Smith, and William Tudor, Esq., of Trinity Church, Boston; Dudley A. Tyng, Esq., of St. Paul's Church, Newburyport; Samuel Sewall, of St. Michael's Church, Marblehead; Ebenezer Miller, Esq., of Christ Church, Quincy; Mr. George Clark, of Christ Church, Dedham; and Mr. William Bradley, of St. Luke's Church, Lanesborough.

Some ordinary business having been done by the Convention, "it was moved and seconded, that a vote be taken, whether it is expedient at this time to come to the election of a Bishop; which being put, it was carried in the affirmative, by the Clerical members, all but Mr. Fisher—by the Lay Deputies unanimously. A vote being called for by ballot, for a Bishop elect, there appeared seven votes of Clerical mem-

bers, and six votes of the Laity, (the latter being unanimous,) for the Rev. Edward Bass, D. D., and he was accordingly chosen Bishop elect."

Having done some business, the Convention adjourned without day. *Jour. Dio. Mass. 1796.*

At the call of the Standing Committee, a special Convention was holden at the Boston Library, September 14, 1796. The Rev. Dr. Walter was chosen President and Dudley A. Tyng, Esq., Secretary, *pro tempore*. The following communication from the Rev. Dr. Bass was then read and ordered to be recorded by the Secretary:

Newburyport, Sept. 8, 1796

Reverend and Honored: When you elected me your Bishop, I declined accepting your choice, in which I was perfectly sincere and as much in earnest as ever I was in my life. It was a surprise upon me, a thing totally unexpected as well as undesired. Since that time so many things have been said to me by various people, urging me to comply with your election, and having duly considered our critical situation, the altercations, and the contrariety of opinions and sentiments at our late Convention, tending to delay, for how long God knows, if not entirely to prevent, the organization of our Church, I think myself bound in duty to acquiesce, and to make a beginning in this business, which it is probable, according to the course of nature, I shall shortly quit, and leave the election of a successor more easy. I suppose I must, in consequence of this determination, proceed to Philadelphia, which will make it necessary for me to be furnished not only with your credentials but also with the *unum necessarium* for travelling. If I must go this journey, I should choose to set out as early as possible, perhaps the day after the first Sunday of the next month; and must beg the favor of you, Gentlemen, to learn

from Bishop White whether I may depend upon the other Bishops.

I remain, with all due regards,

Your faithful, affectionate brother, and humble servant,

EDWARD BASS

The Members of the Convention of the Protestant Episcopal Church in the Commonwealth of Massachusetts

The members present proceeded to subscribe the testimonial required by the second Canon of 1789. Having appointed the Rev. Dr. Walter, the Rev. Dr. Parker, and Dudley A. Tyng, Esq., a committee to procure the sum of two hundred dollars, by subscription, to defray the expenses of Dr. Bass in his journey to Philadelphia, the Convention passed the following votes:

"*Voted*, That the Rev. Dr. Walter, Rev. Dr. Parker, and Rev. Mr. Gardiner, be a Committee to write to the Right Reverend the Bishops of Pennsylvania, New York, and Maryland, requesting them to be present at Philadelphia, on the fourth Sunday of October next, for the purpose of consecrating the Rev. Edward Bass, D.D., to the holy office of Bishop of this Church.

"*Voted*, That the Rev. Dr. Parker be requested to procure the Testimonial to be subscribed by the absent members of the Convention." *Jour. Dio. Mass.* (*Special*) *1796.*

The time proposed for the consecration of Dr. Bass could hardly allow of the necessary arrangements. As the General Convention was not in session, it was necessary to procure the testimonial, which it usually gave, from the Standing Committee of that body. The members of this committee were widely dispersed. This delay of action on the part of the Bishops, it is proper to note, was neither caused nor protracted by

any doubts respecting the worthiness of Dr. Bass. The protest of two clergymen of Massachusetts against his consecration, which was sent to Bishop White in 1789, owing to their character as Churchmen, had no force. And the mischievous paper, forwarded to him and others about the same time, representing that the Vestry of St. Paul's Church was opposed to the consecration of Dr. Bass, had been "denied and found to be not true." All the arrangements having been made, the Rev. Dr. Bass was consecrated Bishop of the Diocese of Massachusetts, May 7, 1797, in Christ Church, Philadelphia, by Bishops White, Provoost, and Claggett. *1 Jour. Gen. Con.* (*Perry*) *74, 75; Bp. White's Mem. of the Ch. 31, 179; Jour. Dio. Mass. 1797.*

May 30, 1797, Bishop Bass, for the first time, met the Convention of his Diocese, in Trinity Church, Boston. He was received by that body in a formal manner. His letter of acceptance and the letter of consecration having been read by the Rev. Dr. Parker, the Rev. Dr. Walter made the following address to the Bishop, sitting by the altar:

Right Reverend Sir: It having pleased the Divine Wisdom, in condescension to the wishes and prayers of that portion of the Protestant Episcopal Church which is planted in this Commonwealth, to place an Episcopate at its head, and thereby, for the first time, to give to it a complete organization, we felicitate our brethren and ourselves that this appointment has fallen on one who possesses in so eminent a degree the requisites which Inspiration points as essential in one who is to fill so important a station, one who excels in meekness, gentleness, gravity, justice, purity, and ardent piety, a lover of God and good men, tenacious of and zealous for the truths that we are to be taught, one who is reaching forth and advancing fast towards the heavenly prize, the high calling of God in

Christ Jesus, and both by his exhortations and example leading the flock committed to his charge in the same joyful and happy track. For ourselves, we receive you with exultation as our common friend and father, and engage to render you all that affectionate respect and submissive attention which is due to your place and rank, and flatter ourselves that beneath your paternal care we shall be united as a band of brothers, and walking together in peaceful fellowship, shall have the great pleasure to see our Church, the Church of the Redeemer, increase and multiply.

Long may you possess your honors; long may we enjoy your presence; and late, very late, may He who holds the keys of the invisible world remove you from this seat of dignity on earth to a seat of eminence proportionate among the spirits of the just made perfect in the Kingdom of His Father.

In the name and by order of the Convention.

W. WALTER

Boston, May 30, 1797

To which the Bishop, standing, delivered this affectionate answer:

MY DEAR BRETHREN: It is with much pleasure that I meet you upon this occasion, especially as it gives me an opportunity of congratulating you upon the complete organization of our Church. God Almighty grant it "may grow up into Him in all things, which is the Head even Christ: from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." Eph. iv. 15, 16.

I thank you for your affectionate address; and as for the favorable expressions in it concerning me, so much beyond

what I have any pretensions to, the use I shall make of them will be to remind myself of what I ought to be—thoroughly sensible of my incompetency for the important station in the Church which you have assigned me. I shall greatly rely on your advice and assistance upon all occasions, as the exigence of cases may require.

In our endeavors to promote the interest of the Church of Christ in this Diocese, something will depend upon me, and much, Reverend Brethren, upon you; and, give me leave to observe, that much also will depend upon our brotherly correspondence and cordial harmony and agreement among ourselves. Besides the great pleasure of living together in unity, it will be holding forth a good example to others, and it is enjoined upon us, that we be examples to the flock. That our united efforts may be happily successful, for the edification of the Church and rendering it truly respectable and flourishing shall ever be the wish and prayer of your faithful servant and affectionate brother.

E. B.

"The Clergy then retired to their respective seats, and Divine Service was performed. The Rev. Dr. Walter read prayers. After prayers and a well adapted psalm being sung, the Right Rev. the Bishop passed from the Altar to the Pulpit, and delivered a very excellent Sermon on the necessary dependence of good morals on sound religion, or the fear of God. The Sermon being ended and the blessing pronounced, the Bishop, the Clergy, and Delegates returned to the Vestry Room, and proceeded to the usual business of the Convention." *Jour. Dio. Mass. 1797.*

Thus the Episcopal Church in Massachusetts, after a troubled existence of more than a century, became fully organized by the presence of a bishop. In other days the same blessing had been earnestly sought, and uniformly denied. In its choice the

Diocese was fortunate. With the meekness of wisdom, he did quietly the important and delicate duties of his high office. Nothing of unusual interest occurred during the term of it. The Churches had rest and were edified. Bishop Bass, after a short illness, died September 10, 1803, in the seventy-seventh year of his age and the seventh of his Episcopate.

The Annual Convention of the Diocese of Massachusetts was holden in Trinity Church, Boston, May 29, 1804. The Rev. Dr. Parker was chosen President and Mr. George Deblois, Secretary. During the afternoon session, "It was moved and seconded, that the sense of the Convention be taken, whether it is expedient, at this time, to come to the choice of a Bishop, to take the oversight, etc., of the Protestant Episcopal Churches in this Commonwealth, agreeably to notice given in January last by the Standing Committee of last year. The question being put, it was carried in the affirmative by all the clerical members, except the Rev. Nathaniel Fisher, and by the lay deputies unanimously.

"A vote being called for by ballot, for the election of a bishop, there appeared five votes of the clerical members, and eight votes of the laity, for Dr. Samuel Parker. Rev. Mr. Fisher requested to be excused from voting, and the President voted for Mr. Fisher. Dr. Parker was chosen accordingly." *Jour. Dio. Mass. 1804.*

The foregoing record and the requisite testimony from the Convention of the Diocese of Massachusetts having been presented, September 12, 1804, to the General Convention then in session at New York, "It was *unanimously*

"*Resolved*, That the house do sign, in favour of the Rev. Dr. Parker, the testimony required by the canons in the election of a bishop. The testimony was accordingly signed, and, together with the testimony from the Convention of the Church in Massachusetts, was laid before the house of Bishops." These being

there approved, the Rev. Dr. Parker was consecrated in Trinity Church, New York, to the office of Bishop of the Diocese of Massachusetts, September 14, 1804, by the Rt. Rev. William White, assisted by Bishops Claggett, Jarvis, and Moore. *1 Jour. Gen. Con. (Perry) 294, 306, 307.*

Bishop Parker did not perform any of the peculiar duties of his office. Soon after his return from New York, he fell sick, and died December 6, 1804, in the sixtieth year of his age, faithful unto death.

The Annual Convention of Massachusetts met May 29, 1805, in Trinity Church, Boston. The Rev. John S. J. Gardiner read prayers and the Rev. Timothy Hilliard of Portland preached the sermon. After Divine Service, the Convention assembled in the Boston Library Room. The Rev. Mr. Gardiner was chosen President and Mr. Joseph Foster, Secretary. Having done the usual business, the following votes were passed:

"*Voted*, That this Convention take proper measures to communicate with the States of Rhode Island and New Hampshire, on the subject of joining in one Diocese, and make choice of a Bishop to preside over the whole.

"*Voted*, That the Standing Committee be the Committee to correspond with the Clergy of the States aforementioned, for the purpose of having their opinions on the subject." *Jour. Dio. Mass. 1805.*

Near the close of the Annual Convention of 1806, the following vote was passed:

"*Voted*, That the President of this Convention be requested to write to the Clergy of the several Churches in the States of Rhode Island and New Hampshire, on the subject of joining this Church in the choice of a Bishop to preside over the three States in one Diocese." *Jour. Dio. Mass. 1806.*

The same question was before the Annual Convention of 1807, and the following votes were passed:

"*Voted*, That the Secretary be requested to inform the several Churches in the State, that it is the wish of this Convention to take the sense of the several Churches respecting the necessity of electing a Bishop, or putting themselves under some other Bishop already elected, and that their Delegates be requested to come prepared accordingly.

"*Voted*, That the question of the appointment of a Bishop subside." *Jour. Dio. Mass. 1807.*

The question respecting the election of a bishop, which "subsided" in 1807, presented itself again in the Annual Convention of the Diocese in 1809, and the following votes were passed:

"*Voted*, That, in the opinion of this Convention, it is expedient to proceed as soon as may be to the election of a Bishop.

"*Voted*, That a Committee be now chosen to make application to the several parishes and members of the Episcopal Church within this State, and to obtain such contributions towards a fund for the support of a Bishop within this State, as all well disposed Christians may consider suitable and necessary.

"*Voted*, That the following gentlemen be that Committee: Dudley A. Tyng, Esq., Rev. Mr. John S. J. Gardiner, Rev. Mr. Asa Eaton, Rev. Mr. Morss, Stephen Higginson, Esq., Mr. Ezekiel Savage, Salem, Mr. William Winthrop, Cambridge, Mr. George Higginson, and Mr. Joseph Foster.

"*Voted*, That the Standing Committee, in the name of this Convention, invite the several parishes of the Episcopal Church within the States of New Hampshire and Rhode Island, to join with this Convention, in providing for the support and in the election of a Bishop to preside over the Churches in these States.

"*Voted*, That when this Convention adjourns, they adjourn

to Cambridge, there to meet at the Church, the day after Commencement, at nine o'clock, a.m."

According to adjournment, the Convention met at Christ Church, Cambridge. The proceedings of this meeting were very important. The first steps were taken by it towards the establishment of the Board of Trustees of Donations to the Protestant Episcopal Church, and measures were adopted which led to the election of Bishop Griswold.

"*Voted*, That a Committee of five gentlemen be chosen, who, at their discretion, shall and may make application to the Legislature of this Commonwealth, in behalf of the several Episcopal Churches and Parishes, for a statute, giving corporate powers in perpetual succession to such persons as shall be nominated and appointed Trustees, to receive and manage any and all funds, estates and donations to the Episcopal Church, for the support of a Bishop or any other purpose appertaining to the public worship and government of the Episcopal Churches within this Commonwealth, and for such other powers and authorities as may be suitably granted for the purposes aforesaid.

"*Voted*, That the following gentlemen be on that Committee: Dudley A. Tyng, Esq., Samuel Sewall, Esq., Rev. John S. J. Gardiner, Rev. Asa Eaton, and Andrew Craigie, Esq."

The charter contemplated in the above votes was applied for and granted March 3, 1810. The next year, it was amended and enlarged.

Having in contemplation the election of a bishop, the following votes were passed:

"*Voted*, That the Standing Committee be and hereby are authorized to inquire into the situation of the Episcopal Church in the State of Vermont, and invite them to join us in the choice and maintenance of a Bishop.

"*Voted*, That the Standing Committee give due notice to

the several churches in this and the States of Rhode Island, New Hampshire, and Vermont, of the intention of this Convention to proceed, at their next meeting, to the choice of a Bishop, and to invite said Churches to unite with us in the choice." *Jour. Dio. Mass. 1809.*

Having done its necessary business as the Convention of the Diocese of Massachusetts, the Convention of 1810 united with the clergy and delegates of Rhode Island, New Hampshire, and Vermont in the organization of the Eastern Diocese and the election of a bishop. Fortunately, the Rev. Alexander Viets Griswold was chosen. The Rev. James Bowers of Marblehead voted for another man. The Rev. Mr. Fisher of Salem did not attend the Convention. Both of these gentlemen acquiesced in the election. On the part of the laymen, the vote was unanimous.

The preceding pages indicate the origin of what was called "The Eastern Diocese." It was the growth of time, need, and weakness. Neither of the Dioceses concerned could support a bishop. By union they might hope to do it. But during many years, Bishop Griswold, like Bishop Bass, was obliged to perform parish duty in addition to his proper work as a bishop.

At the time of the election of Bishop Griswold, the Episcopal Church in Massachusetts was in a low state. The decease of Bishop Bass was a severe affliction. The hope which had been raised by the election and consecration of the Rev. Dr. Parker was soon blighted. Some among the clergy and laity did not desire a bishop, and others were either plotting or in a state of apathy. In some parishes there was much irregularity.

At this time, there were nominally in the Diocese of Massachusetts seventeen parishes. There were in it nine clergymen. Probably the number of communicants was not more than 300. In 1812, after the first visitation of the Bishop, the number may have been about 550. There were 15 church edifices.

In 1825, there were 23 churches, 16 clergymen, 257 baptisms, and 1,221 communicants; in 1830, there were 25 churches, 31 clergymen, 362 baptisms, and 1,525 communicants; in 1835, there were 36 churches, 36 clergymen, 345 baptisms, and 1,783 communicants; in 1840, there were 43 churches, 49 clergymen, 477 baptisms, and 3,016 communicants; in 1845, there were 49 churches, 59 clergymen, 620 baptisms, and 4,715 communicants; in 1850, there were 62 churches, 80 clergymen, 993 baptisms, and 5,142 communicants; in 1862, there were 74 churches, 93 clergymen, 1,428 baptisms, and 8,816 communicants; in 1872, there were 97 churches, 129 clergymen, 1,577 baptisms, and 11,706 communicants. *Jour. Gen. Con. 1811; Jour. Dio. Mass. 1812, 1862, 1872; 16 Chr. Wit. and Ch. Advo.* (*1850*) *70.*

Dates and numbers, however, do not fully represent the real growth of the Episcopal Church in Massachusetts. From being a sect everywhere spoken against, it has become a religious organization of acknowledged power and influence. While the religious body which oppressed it, in its early days in this country, has been dismembered, the Church, in the main, has been steadfast in the doctrine of the Apostles and the practice of the primitive Christians. Each one of the hundred and eighty-seven years of its allowed and open existence has brought to it some increase of strength. Its language, noted days, and various offices have become familiar. Its growth has, indeed, been slow. The soil in which it was planted was uncongenial, and sown plentifully with tares. Prejudice, misrepresentation, civil strife, and an imperfect organization retarded its progress. Keeping the unity of the spirit in the bond of peace, its members may now anticipate a more rapid increase. To many, bewildered in all sorts of misbelief and unbelief, it will prove to be a sure habitation and a quiet resting-place.

II

INSTITUTIONS OF THE CHURCH IN MASSACHUSETTS FOR RELIGIOUS AND CHARITABLE PURPOSES

The Episcopal Church in Massachusetts has had a variety of institutions for benevolent purposes. As the works of these institutions indicate the influence and development of the spirit of the Gospel in it, they should be carefully regarded.

The first in the list of charitable institutions in the Church of Massachusetts is

The Boston Episcopal Charitable Society

This Society was formed on Easter Monday, April 6, 1724. Its general design is expressed in the following Preamble and Rules, adopted at the time:

"*Whereas*, it often happens that many persons, from being in very good circumstances, are reduced (by the providence of God) to so great necessities as to need charity, and *whereas*, we are seldom without real objects of charity belonging to that truly Apostolic Church of England, in which this great duty is so earnestly recommended, and in which it is so much practised, we, whose names are underwritten, do hereby agree to pay yearly, at four equal payments, during pleasure, the several sums of money over against our names respectively subscribed, for the setting up a charitable society in the town of Boston, in the county of Suffolk, for the relief of such, in a special manner, as become members of this Society, and afterwards are suitable objects of it, and such others, provided they belong to the Church of England, that the Society shall be inclined to."

The rules adopted at the formation of this Society were few

and simple. As the Society did its beneficent work under them for sixty years, it may be well to transcribe them.

"1st. That the subscribers meet quarterly; and what shall be agreed on at such meetings by a majority of the subscribers then present, shall be observed, of which meeting every subscriber, if he be in town, shall have notice.

"2d. A Treasurer and six Trustees shall be annually chosen out of the subscribers on Monday in Easter week, and shall meet together once a month to distribute such money to the necessitous as they shall think fit, provided they exceed not the sum of ——.

"3d. The Treasurer shall keep a fair account of all receipts and disbursements for the view of the subscribers, who may desire to know how the moneys are disposed of.

"4th. If there should happen to be any money in stock at the entrance of the Treasurer upon his office, or that there be a considerable subscription to be received, the Treasurer shall give his bond to four of the Trustees to lay out the same as the Trustees shall order, but especially, that, in case of his death, the money so received and not expended may be answered to the Trustees.

"5th. Before any person be admitted to charity, the subscriber presenting such a person shall first duly inform himself, and then the Treasurer and Trustees, if at a monthly meeting, or the subscribers, if at a quarterly meeting, whether the person be a real object of the charity, and also otherwise qualified."

In 1724, there were eighty-three subscribers. John Jeckyll, Esq., was the first Treasurer of the Society. Mr. George Cradock, Robert Auchmuty, Esq., Mr. John Barnes, Thomas Greaves, Esq., Mr. Henry Franklyn, and Mr. James Sterling constituted the first Board of Trustees. It is not here known what sum was necessary, in the early days of the Society, to

make one a member. Probably it was five dollars. Some, at their entrance, gave much more.

Having existed and worked under the simple form above given until 1783, the Society applied to the Legislature for a charter. This was granted February 12, 1784. The usual powers and privileges of similar corporations are thereby granted. Its membership was limited to one hundred, and its income of rents and interest on real and personal estate to nine hundred pounds. In 1853, the Act of Incorporation was so amended as to allow the Society to hold personal estate to the amount of one hundred thousand dollars.

The corporators, in 1784, were John Rowe, Stephen Greenleaf, Ralph Inman, Daniel Hubbard, John Cutler, Richard Greene, John Haskins, Benjamin Greene, Nathaniel Greene, Joseph Greene, Thomas Ivers, James Perkins, the Rev. Samuel Parker, Thomas Kast, John Amory, Jr., William Turner, Oliver Smith, Samuel Dunn, William Tudor, James Lloyd, Thomas Amory, George Lush, Jabez Hatch, James Freeman, Samuel Wallis, Joseph Head, and Samuel Smith.

At a meeting holden April 1, 1784, the Society appointed a committee "to form by-laws for the Society, as nearly conformable to the late rules and regulations thereof, as the Charter would admit of, and report at the annual meeting. The Committee was requested to form a device for a common seal of the Society, and to report the same at said meeting."

The first annual meeting of the Society under its charter was held April 13, 1784, the same being Easter Tuesday. Divine Service was celebrated in Trinity Church. The sermon was preached by the Rev. Mr. Parker. The collection made at the time amounted to £22 4*s.* 7*d.* The sum was divided equally between the three parishes in Boston for the poor in the same. This order of proceeding has been continued. Sometimes the amount collected has been much larger than in 1784.

At the business meeting of the Society in the afternoon of the same day, the Rev. Samuel Parker was chosen President and Mr. Daniel Hubbard, Vice-President. Messrs. John Cutler, John Haskins, Richard Greene, Joseph Greene, Oliver Smith, and Samuel Wallis were chosen Trustees.

The Committee appointed April 1 to form by-laws for the Society reported a code which was adopted. Several of the articles of this code, according to the revision of 1832, are here appropriate, as they clearly define the object and operation of the Society:

"I. The aid of this institution shall be granted only for the relief of persons who are or have been members of the Society, and their families, the widows and minor children of persons who at the time of their decease shall have been ministers of an Episcopal Church within this Commonwealth, and of persons who belong to the Protestant Episcopal Church, and are or have been inhabitants of the city of Boston.

"II. All persons admitted to become members of the Society shall, at the time of their admission, belong to the Protestant Episcopal Church, and be resident in the city of Boston: Provided, however, that Episcopalians not resident in said city may be admitted members until the number of such non-residents shall equal one-fourth part of the whole number of members, and that no non-resident member shall be eligible to the office of President, Vice-President, Trustee, Treasurer, or Secretary.

"III. The request of all persons desirous to become members of this Society shall be made to the Trustees, and by them be reported to the Society, at their next meeting; and if three-fourths of the members present at such meeting shall vote in favor of receiving the applicant, he or she shall be admitted a member.

"IV. On admission, each member shall subscribe at least ten dollars, to be paid at or before the annual meeting. If any

member shall pay one hundred dollars in one sum, or for the term of twenty years shall pay his or her annual subscription, such member shall be regarded as a life-member, and at his or her option shall be exempt from all additional or further contribution to the funds of the Society.

"V. The annual meeting shall be holden on Tuesday in Easter week, at such hour and in such place within the city of Boston as the Board of Trustees shall appoint. . . . At the annual meeting, a list of all persons receiving aid from this Society shall be exhibited by the Secretary.

"VI. The care of the funds and distribution of the charities of the Society shall be committed exclusively to the Board of Trustees; who shall have power, whenever they think proper, to invest any portion of surplus income as capital during their pleasure, and they may, as occasion shall require, resume said additional capital, and distribute it as income. But all yearly and life subscriptions, donations, and legacies shall be added to the principal stock, which shall be invested to the best advantage, and the accruing interest only distributed at their discretion. . . .

"IX. The expenses caused by the meetings of the Society shall be borne by the male members, and each shall pay a proportionable part thereof at the annual meeting.

"X. The Board of Trustees shall meet on the first Thursday of each month, in the city of Boston; and shall have authority to distribute to the objects of this charity such sums as they may think proper, not exceeding forty dollars at one time to any one person. And they may fill all vacancies which shall occur in said board during the year. . . .

"XII. No member of this Society shall either as principal or surety, become a debtor to the Society for a loan of any of its funds or effects, nor shall any money dealings or transactions be had with any member."

October 1, 1795, it was voted at a quarterly meeting, "That females shall for the future be considered as eligible members of this Society, and that they may have the liberty of giving their votes in all matters of election, etc., by a proxy, being a member."

The device for a common seal, reported by the same Committee and adopted by the Society, was the representation of an indigent and wounded man, and the good Samaritan pouring wine and oil into his wounds, with this motto, *Dare quam accipere.*

The custom of having a public dinner at the time of the annual meeting appears to have been introduced in 1731. The expense of this dinner was borne by the members of the Society. Generally some of the high officers of the State, distinguished foreigners, and dignified clergy have, on this festive occasion, been the guests of the Society. Some years, particularly in times of sore sickness in the community and of public calamity, it has been omitted.

Various benevolent individuals, at different times, have contributed towards the increase of the permanent fund of this Society. April 23, 1727, Mr. Thomas Amory, having found a Spanish pistole, and no owner appearing, gave it to the Society, value, £2 10*s.* In 1737, Mr. Henry Limbrey presented to the Society two pews in Trinity Church, valued at £100. In 1738, William Price presented a handsome book for the use of the Society; Captain Peter Warren and Captain Jonathan Bowman each gave £5. In 1741, Samuel Marshall left to the Society a legacy of £100; and Captain Peter Kenwood made a "handsome benefaction." In 1742, His Excellency William Shirley, at his entrance, gave the Society £5. In 1746, His Excellency Charles Knowles, Governor of Louisburg, gave the Society £20. In 1764, Mr. Wheelwright left a legacy to the Society of £14. In 1769, Colonel Pomeroy and Commodore Hood each gave

the Society £14. In 1791, the Rev. Dr. Parker gave the sum paid to him as preacher of the annual sermon before the Society, $15. In 1792, Major Price of Hopkinton gave the Society $2. In 1793, Mrs. Catharine Mariot left to the Society a legacy of $5,300, and the Rev. Dr. Walter returned to the Society the sum paid him as preacher, $15. In 1801, the Rev. Dr. Walter left the Society a legacy of $30. In 1802, Mrs. Abigail Howard left to the Society a legacy of $3,800. In 1811, Madam Esther Sprague left to the Society a legacy of $1,000, and David Sears made a donation of $50. In 1813, Mrs. Hannah R. Amory, in continuance of her late husband's subscription, gave the Society $10 per annum. In 1816, Mrs. Hannah Smith gave the Society, to perpetuate the annual subscription of her late husband, Samuel Smith, and her own, $100. In 1817, William Lambert gave the Society a share in the Middlesex Canal, valued at $300. In 1818, Joseph Head gave the Society, to perpetuate his annual subscription, $200. In 1849, Miss Cornelia W. Loring gave the Society $20. In 1856, John Odin left the Society a legacy of $200. In 1857, Clark Gayton Pickman gave the Society $20, and Robert East Apthorp, in continuance of the subscription of his mother, the late Mrs. Mary S. Apthorp, $5 per annum.

By careful and wise management, the permanent fund of this charitable Society has gradually increased. In 1780, this fund was £1,700, lawful money; in 1784, it was £1,800; in 1790, it was £2,310 14*s.*; in 1816, it was $26,538.67; in 1866, it was $60,000; in 1871, it was $66,000.

The sum annually distributed has increased with the increase of the fund. In 1871, the amount distributed was about forty-five hundred dollars. At that time the number of beneficiaries was ninety-three. The larger part of them belonged to the parishes in the city of Boston; the others to parishes in the neighborhood. There were then only eleven aided who were descended from members of the Society, or belonged to their

families. The aggregate of the amount given them was about one fourth of the whole sum disbursed.

In the list of members of this Society, one will note many names which should always be spoken with reverence. The world has been honored and benefited by those who bore them. The actual membership of this Society has seldom, if ever, reached the limit of the Act of Incorporation. In 1840, the whole number of past and present members was 552; in 1860, it was 690; in 1871, it was 732.

For this country, the Boston Episcopal Charitable Society is a venerable institution. The one hundred and fifty years of its existence have witnessed its quiet and loving works. It has never sought publicity. Its benefits have uniformly been conferred with a nice regard to the feelings of those who have received them. It has done what it could to help and comfort the poor and afflicted of the fold of the Good Shepherd.

These notes respecting the Boston Episcopal Charitable Society have been gathered from the pamphlet published by the Society in 1871, containing its Constitution and By-Laws, a List of its Officers and Members, an Historical Memoir of the Society by Isaac Boyle, D.D., read before the Society in 1840, and an Address by Samuel Eliot, D.D., in 1866.

The Trustees of Donations to the Protestant Episcopal Church

In 1810, Dudley A. Tyng, Esq., Samuel Sewall, Esq., the Rev. John S. J. Gardiner, the Rev. Asa Eaton, and Andrew Craigie, Esq., a committee appointed by the Convention of the Diocese of Massachusetts in 1809, made an application to the General Court for an Act of Incorporation of such persons as shall be nominated and appointed Trustees to receive and manage any and all funds, estates, and donations to the Epis-

copal Church, for the support of a bishop or any other purpose appertaining to the public worship and other interests of said Church. The application was regarded with favor, and the Act following was passed March 3, 1810:

"WHEREAS, In behalf of certain religious Societies associated by the name of the Convention of the Protestant Episcopal Church, in this Commonwealth, and comprehended in the association of the said Church, in the United States of America, it is represented that donations to a considerable amount have been made, and others are intended, providing for the support of the pastoral office of a Bishop in the said Church, and directed to other purposes respecting their religious institutions and public worship; and it is prayed that Trustees may be incorporated, and enabled to receive, and to hold in succession, and to manage and improve all such donations to the pious uses and purposes aforesaid, therefore,

"SECTION 1. Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, that Thomas C. Amory, Adam Babcock, Shubael Bell, David Cobb, Andrew Craigie, Asa Eaton, John S. J. Gardiner, Benjamin Greene, Stephen Higginson, James Ivers, William Montague, Edward Rand, Samuel Sewall, Samuel Smith, Dudley A. Tyng, and their successors be, and they hereby are incorporated and made a body politic and corporate by the name of THE TRUSTEES OF DONATIONS TO THE PROTESTANT EPISCOPAL CHURCH; and by that name may sue and be sued, and shall have and use a common seal, to be by them devised, altered and renewed at their pleasure; and shall have authority to hold meetings upon due notice thereof, and therein to establish all reasonable orders and by-laws for the better government of the said Corporation, not repugnant to the laws of this Commonwealth; and by said orders and by-laws the officers to be appointed in the said Corporation, and

employed in their affairs, and the manner of electing them, with their several duties and compensations, shall be determined and specified; and at such meetings the said Corporation shall direct from time to time the management, improvement and disposition of the donations and property with which they shall be entrusted, and the execution and performance of the trusts and appropriations therein appointed.

"SECT. 2. Be it further enacted, that the said Trustees for the time being shall have authority, at any meeting to be called for that purpose, to nominate and appoint other Trustees, and to remove any Trustee; provided that there shall not be in the said Corporation at any one time a greater number than fifteen Trustees, nine of whom shall be a quorum for transacting business; provided also, that no Trustee shall be removed, unless with the concurrence of a majority of the whole number of the Trustees for the time being; and provided likewise, that whenever the whole number of existing Trustees shall happen to be less than ten, no meeting of the said Corporation shall be called or holden for any other purpose than that of nominating and electing other Trustees.

"SECT. 3. Be it further enacted, that the said Trustees, and their successors in their corporate name and capacity, shall be and hereby are made capable in law to receive, take, hold, possess, manage, dispose of, lease, bargain, sell, and improve, conformably to the intentions, and subject to the limitations and directions of the donors, all donations of money and other personal estate, and of lands and tenements and other real estate, which shall and may be lawfully given, devised or transferred to the said Trustees, and which shall be lawfully vested in or recovered by them, and whereof the proceeds, profits, income or beneficial interest shall be directed to the purpose of supporting a Bishop in the Protestant Episcopal Church, or of promoting any religious or charitable institution of the said

association of Churches, within this Commonwealth; and to receive, take, hold, manage and improve any other real or personal estate, which shall be lawfully conveyed, granted or assigned to the said Corporation in trust, and whereof the income shall be directed and appropriated to the support of a religious pastor or teacher in any society or church, members of the said association of Churches under the superintendence of the same Bishop, provided that the estates, real and personal, which may be vested in the said Corporation, other than such estates and property as may be conveyed or assigned in trust for the support of a religious pastor or teacher as aforesaid, shall not exceed at any one time, in the annual income thereof, actual or estimated, the sum of fifteen thousand dollars.

"SECT. 4. Be it further enacted, that the said Corporation shall be liable to be sued and impleaded before the Supreme Judicial Court, at the suit of proper parties and complainants, by bill in equity, and according to the course of proceedings in Courts of law having jurisdiction in matters of trust, and of donations for pious and charitable uses, and the Justices of the said Court shall have authority thereupon to enforce the faithful performance, specifically or otherwise, as the case may require, of all trusts and appropriations limited and appointed upon any donations of lands, moneys and other estate, real and personal, which shall be lawfully vested in the said Corporation, and to enquire of the disposition and management thereof, and by injunction, sequestration or otherwise, to be granted and awarded by the said Court, such remedies and relief in the premises shall be afforded as to law and justice appertain.

"SECT. 5. Be it further enacted, that the Rev. John S. J. Gardiner and the Rev. Asa Eaton be and they hereby are authorized to fix the time and place for the first meeting of the said Corporation, of which they shall give notice in writing to each member thereof."

The first meeting of the Trustees, under the foregoing Act of Incorporation, was holden at the house of the Rev. John S. J. Gardiner, April, 3, 1810. Thomas C. Amory, Asa Eaton, William Montague, Adam Babcock, John S. J. Gardiner, Samuel Sewall, Samuel Smith, and Dudley A. Tyng were present. Judge Sewall was chosen Moderator and the Rev. Mr. Eaton, Secretary. Having requested Dudley A. Tyng to prepare a code of by-laws for the government of the Corporation, the meeting adjourned until the 10th instant. April 10 the Trustees met according to adjournment at the house of Mr. Tyng. Adam Babcock, Shubael Bell, Andrew Craigie, Asa Eaton, John S. J. Gardiner, Benjamin Greene, Stephen Higginson, William Montague, Samuel Sewall, Samuel Smith, and Dudley A. Tyng were present. Mr. Tyng presented a code of by-laws, which was adopted by the Trustees.

The first article prescribes that the "Annual Meeting of this Corporation shall be holden on the Tuesday preceding the last Wednesday of August, at four of the clock in the afternoon, at which meeting, and at any other time, when any vacancy shall require it, there shall be elected from among the Trustees for the time being, a Principal, a Treasurer, a Secretary, and three Managers, who together shall constitute a Board for the transaction of the business of this Corporation." The other articles define the mode of electing officers and agents or attorneys and their duties.

Having adopted a system of by-laws, the Trustees elected the following officers: Adam Babcock, Principal; Benjamin Greene, Treasurer; the Rev. Asa Eaton, Secretary; the Rev. John S. J. Gardiner, Dudley A. Tyng, Esq., and Samuel Smith, Esq., Managers.

It was then

"*Voted*, That the Board of Managers be requested to take measures for obtaining contributions to the Fund of this Cor-

poration, appropriated to the support of the Bishop, and for collecting any sums already subscribed."

At a meeting of the Board of Managers, at the house of Adam Babcock, April 14, 1810, the following votes were passed:

"*Voted*, That Thomas C. Amory, Samuel Smith, Shubael Bell, and Asa Eaton be a Committee to solicit subscriptions to the fund of this Corporation, appropriated to the support of *a Bishop.*

"*Voted*, That the device of the Common Seal of this Corporation be a Mitre, with the name of the Corporation and the year of its incorporation engraved on the margin; and that the Treasurer be requested to procure the same to be executed."

The annual meeting of the Trustees was holden September 27, 1810. There being no quorum present, the meeting was adjourned to November 25, next following. At this meeting nine Trustees were present. Joseph Tilden, Joseph Sewall, and Gardiner Greene were elected Trustees in place of Stephen Higginson, James Ivers, and Edward Rand, who had resigned. Adam Babcock was chosen Principal, Gardiner Greene, Treasurer, and Asa Eaton, Secretary. John S. J. Gardiner, Samuel Smith, and Benjamin Greene were elected Managers.

Inconvenience being experienced from the operation of the second section of the Act of Incorporation, on the petition of Dudley A. Tyng, Esq., and the Rev. John S. J. Gardiner, a committee of the Trustees, the General Court repealed it, and, February 12, 1811, passed the following additional Act:

"*Be it further enacted*, That the said Trustees shall have authority, from time to time, to determine the number of Trustees which shall constitute a quorum for transacting business; and that no Trustee shall be removed, unless with the concurrence of two-thirds of the members constituting a quorum for the time being, nor without the concurrence of

two-thirds of the number present at any legal meeting of the said Trustees."

At an adjourned meeting of the Trustees February 15, 1811, the foregoing amendment of the Act of Incorporation was presented. Dudley A. Tyng, Esq., and the Rev. Asa Eaton laid before the meeting a revised code of by-laws, which was unanimously adopted. By this code some material alterations and additions were made to that of the previous year. Several articles in this revised code should be noted.

"Article 1. An annual meeting of the Trustees shall be holden in Trinity Church, Boston, on the Tuesday preceding the last Wednesday in May, at ten of the clock in the forenoon.

"Art. 2. At the annual meeting of the Trustees there shall be elected from among the members a President, four Vice-Presidents, a Treasurer, a Vice-Treasurer, a Corresponding Secretary, a Recording Secretary, and six members, who together shall constitute a Board of Managers for the transaction of the business of this Corporation; provided, that said Board of Managers shall not disburse or appropriate any sum exceeding fifty dollars for any one purpose at any meeting, without the assent of the Trustees first had and obtained, or pursuant to some standing regulation of the Society.

"Art. 12. All donations to this Corporation, which shall be made upon any especial trust or confidence, shall be submitted to the Board of Managers for their consideration and acceptance.

"Art. 13. The Board of Managers shall have authority to appoint and employ any agents or attorneys in the business of the Corporation, as occasion may from time to time require; and to allow and order payment of all expenses incurred in any such agency, or by the officers of the Corporation.

"Art. 17. At the annual meeting of the Trustees, Divine Service shall be performed, and a sermon preached by a clergyman, to be appointed by the Board of Managers, which may

be printed and published by the Board of Managers, and the expense of the same be defrayed out of the general fund of the Corporation.

"ART. 19. At all meetings of the Trustees, fifteen members, the President, one of the Vice-Presidents, the Treasurer, or the Recording Secretary being one, shall constitute a quorum for the transaction of business; provided, that any number present shall have power to adjourn any meeting.

"ART. 20. At all meetings of the Board of Managers, five members, one of the officers mentioned in the preceding article being one, shall constitute a quorum for the transaction of business; provided, that any number present shall have power to adjourn any meeting.

"ART. 21. There shall be a meeting of the Trustees on the last Tuesdays in the months of February and August in each year; the hour and place of such meeting to be appointed by the officer presiding at the meeting previous thereto.

"ART. 24. Every member of this Society, excepting Clergymen of the Episcopal Church, shall be held to pay to the Treasurer, for the benefit of the general fund, a sum not less than five dollars, in the month of May, in every year; and any member neglecting to pay his annual subscription for the space of two years, shall cease to be a member of the Society; provided, always, that any member who has already paid, or who shall hereafter pay the sum of fifty dollars to the Funds of this Corporation, shall not be held to such annual payment.

"ART. 29. Whenever it shall happen that the Eastern Diocese shall be formed into two or more Dioceses, and a Corporation shall be created, and By-Laws established, for purposes and with powers similar to those of this Corporation, in either of the States of Rhode Island, New-Hampshire or Vermont, and the Churches in such States respectively being erected into a Diocese, distinct from the Churches in the State

of Massachusetts, all the property given or devised to, or entrusted with this Corporation by any inhabitant of such State, amounting to the sum or value of fifty dollars, given or devised by one person, shall, at the request of the Corporation, so to be created, and with the consent of the donor or his legal representative, be assigned, transferred or paid over to such Corporation so as aforesaid to be created and established; and this article shall not be subject to repeal or alteration, but with the consent in writing of the members of this Board belonging to such State for the time being."

The articles in the code of by-laws of this Corporation passed over relate to the election of officers and their various duties. This code was superseded by a new one, modifying some of its articles, May 25, 1830. Another revision was made and adopted May 31, 1843. By these revisions the sum necessary to constitute one a life member of the Corporation was reduced from fifty to twenty-five dollars. The other changes in no way affect the general organization and character of the Corporation.

At the meeting, February 15, 1811, above noted, two hundred and twenty-two gentlemen, belonging to Boston and other parts of the Diocese, were elected members of the Board of Trustees. And at the annual meeting of the Trustees, holden by adjournment, August 27, 1811, Adam Babcock was chosen President; Dudley A. Tyng, Anson J. Sperry, Nathaniel Adams, and Francis Brinley, Vice-Presidents; Gardiner Greene, Treasurer, and Joseph Tilden, Vice-Treasurer; David Greene, Corresponding Secretary, and Asa Eaton, Recording Secretary; John S. J. Gardiner, Samuel Smith, Benjamin Greene, Jonathan Amory, Jr., Shubael Bell, and Lynde Walter, Managers.

Having noted the origin, design, and due organization of the Board of Trustees of Donations to the Protestant Episcopal Church in the Diocese of Massachusetts, it is not expedient

to attempt an account of its manifold proceedings. The business of this Corporation has been conducted by gentlemen of intelligence and ability. It would be too much to claim that no mistakes have been made. In the main, the proceedings of this Board have been judicious. It originated from a desire to serve the Church. It has always worked in the interest of the Church. Much valuable property has been recovered and the income thereof directed to the uses intended. Many feeble parishes have been aided by it. It did much, from year to year, towards the support of Bishop Griswold. The Episcopal Fund of the Diocese of Massachusetts, now (about 1875) amounting to more than fifty thousand dollars, has been accumulated by its care and prudence. And other funds, of which it has been made the keeper, have been wisely managed.

This Corporation has held, in trust, from the first, much real estate. What was recovered in Rhode Island and kept for the pious uses intended was conveyed to the Episcopal State Convention, an incorporated body, June 20, 1850. It never held any property belonging to the Church in Vermont. It has been the desire of this Corporation to transfer the property which it holds belonging to the Diocese of New Hampshire to the "Trustees of the Protestant Episcopal Church in New Hampshire," incorporated in June, 1846, and holding a duly executed Power of Attorney from the Society in England. But the consent of Union Church, Claremont, and Trinity Church, Cornish, by whom the lands of the Society for the Propagation of the Gospel in Cheshire County were conveyed to the Board in Massachusetts, in 1812, to the desired transfer, has hitherto been withheld. In consequence, this property, consisting of lands under leases and funds amounting to more than nine thousand dollars, is held by a foreign corporation over which the Church in New Hampshire has no control, and is annually charged with one-third of the whole expenses of

said corporation. In 1874, the above-named Churches consented to the transfer. *Abstracts Rec. Trus. Donations.*

The Massachusetts Episcopal Missionary Society and Trustees of the Massachusetts Episcopal Prayer Book and Tract Society

This Corporation was formed in 1815. June 14, 1815, the following Act of Incorporation was passed by the General Court:

"Section 1. *Be it enacted, by the Senate and House of Representatives, in General Court assembled, and by the authority of the same,* That John Sylvester John Gardiner, David Cobb, Asa Eaton, Samuel Dunn, Thomas L. Winthrop, Joseph Head, Joseph Foster, Charles Williams, James C. Merrill, John Dixwell, Lynde Walter, Charles W. Greene, and Shubael Bell, their associates and successors, be, and they hereby are incorporated, and made a body politick, by the name of The Massachusetts Episcopal Missionary Society and Trustees of the Massachusetts Episcopal Prayer Book and Tract Society, and by that name shall be known in law, and shall be capable of suing and being sued, of having and altering at pleasure, a common seal, of making by-laws for the choice and election of members and officers, and regulating the affairs and disposing of the funds of said Society, and the property, real and personal, of said Society, to pious, charitable, and religious uses, and the same by-laws to alter and amend at pleasure, provided said by-laws are not repugnant to the constitution and laws of this commonwealth.

"Sec. 2. *Be it further enacted,* That said corporation shall have power, and shall be capable in law, to purchase, take, hold, and receive, by grant, devise, bequest, or otherwise, any personal or real estate, that has been, or shall be given, granted, or conveyed to said Society, corporation, or trustees, for the purpose of supporting missionary preachers or ministers, or

teachers of the Protestant Episcopal Churches in America, or for the purpose of distributing Bibles, Common Prayer Books, and other [?] religious tracts among the people of this country; provided, however, that the clear yearly income of all such real and personal estate, possessed and held, or to be possessed and held, by said corporation, shall never exceed the sum of ten thousand dollars; and provided, also, that said income shall always be applied by said corporation to the pious, charitable, and religious uses aforesaid.

"SEC. 3. *Be it further enacted*, That the Rev. John Sylvester John Gardiner, named in this Act, be, and he hereby is, authorized to call the first meeting of said corporation, by giving notice of the time and place thereof in the *Columbian Centinel*, printed in Boston, seven days before the time of such meeting."

This Society was duly organized, soon after the passage of the foregoing Act, by the adoption of by-laws and the election of the proper officers. The annual payment of two dollars constituted one a member of the Society; the payment of forty dollars at one time made one a life member; the annual payment of fifty dollars made one a patron; and the payment of five hundred dollars at one time made a person a patron for life. All donations exceeding the sum of fifty dollars, at the request of the donors, and all life subscriptions were to be safely invested and the income thereof used. The officers were to be the Bishop, President, three Vice-Presidents, a Treasurer, a Recording Secretary, a Corresponding Secretary, and four Directors. These officers were to constitute a Board of Directors for the transaction of the business of the corporation, who should make a full report of their proceedings at the annual meeting. This meeting was to be in one of the churches in Boston, immediately after Divine Service on Tuesday in Easter week. No one should be employed as missionary without the

approbation of the Bishop, to whom he should make his report of work done and the condition of his mission.

During the first seven years of its existence, this Corporation did not accomplish much. It kept up, however, its due organization. At that time the "spirit of missions" was not very prevalent in the Episcopal Church. It was cherished by only a few. With most of the parishes in Massachusetts, the question of existence had hitherto been a serious and practical one. But when the Church increased in numbers and wealth, and, by the influence of association and the dews of Divine grace, was drawn into a closer fellowship, there was developed a sentiment of obligation to aid feeble parishes and establish new ones.

February 4, 1822, a meeting of the Society was holden, in Boston, for the purpose of devising measures to carry into effect the design of its incorporation. This meeting adjourned to March 11. The action of these meetings was favorable. They took measures for raising funds, and recommended the formation of auxiliary societies in the several parishes of the State.

June 19, 1822, the Society made a formal address and statement to the Convention of the Diocese, and asked for countenance and coöperation. This paper was received with favor by the Convention, and votes were passed recommending it to the consideration of Churchmen.

At the annual meeting of the Society, April 1, 1823, the following officers for the ensuing year were chosen: the Rev. Alexander V. Griswold, D. D., President; the Rev. Asa Eaton, the Rev. Samuel F. Jarvis, D. D., and Stephen Codman, Esq., Vice-Presidents; James C. Dunn, Recording Secretary; Enoch Hale, Jr., M. D., Corresponding Secretary; Benjamin Howard, Treasurer; John Sowdon, Francis Wilby, J. C. Warren, M. D., and James C. Merrill, Esq., Directors.

April 1, 1823, the Board of Directors presented to the

annual meeting of the Society an interesting and able report. Little actual missionary work had been done on account of an almost entire lack of ministers who could do it. The field had, however, been carefully surveyed and the necessities of the Churches ascertained.

At that time there were organized parishes in nine of the fourteen counties of the Commonwealth. The whole number of parishes was twenty-three. Nine of them were in need of immediate and liberal aid, viz.: Trinity Church, Marshfield; Trinity Church, Bridgewater; Christ Church, Quincy; St. Matthew's Church, South Boston; St. Michael's Church, Marblehead; Christ Church, Cambridge; St. Paul's Church, Hopkinton; Trinity Church, Montague; and St. John's Church, Ashfield. In the year following, Christ Church, Leicester, was added to the list.

During the year 1822–23, the receipts of the Society amounted to $1,633.02. Of this sum $838.97 were expended on proper objects, and the balance, amounting to $794.05, was carried to the new account. Some part of this sum belonged to the permanent fund, of which only the income could be used. *Ann. Report Mass. Miss. So. 1823; Jour. Dio. Mass. 1822.*

The annual report of 1823–24 gives evidence of a zealous prosecution of the proper business of the Society. Aid had been given, in different measures, to Trinity Church, Marshfield; Trinity Church, Bridgewater; Christ Church, Quincy; St. Paul's Church, Hopkinton; St. John's Church, Ashfield; St. Matthew's Church, South Boston. As Trustees of the Prayer Book and Tract Society, the Directors, during the year covered by the report, had procured and sold, at a low rate, many Prayer Books and Tracts, relating to the doctrines and offices of the Church. The available means of the Society had been exhausted, except the sum of $11.04, and for the future it

must depend on the contributions of the Churches. *4 Gos. Advo. (1824) 280-289.*

In consequence of a mutual agreement, the Society held its annual meeting for 1824–25, June 15, in connection with the Convention of the Diocese. The Rev. Titus Strong delivered an able sermon from Psalm lxxxvii. 3, and the Directors presented their annual report. During the year closing at Easter, 1825, help had been given to those parishes above named and to two or three newly formed ones. It was with peculiar satisfaction that the Directors were enabled to state that in every parish aided, decidedly beneficial results had been produced. "In one instance, the parish has been enabled in two years, to increase the amount raised for the support of public worship from 125 dollars to 450 a year, besides enlarging their church; in another, the people are, by great exertions, erecting a church; and in still another, where but for the prospect of assistance, should it become necessary, nothing would probably have been done, a church has been erected and consecrated, a clergyman settled, and the parish is in a very flourishing state, having received or required but very little aid from this Society."

According to the report of the Treasurer, the whole amount of contributions and subscriptions, prior to Easter, 1825, was $1,075.54. On Tuesday of Easter week, the balance on hand was $386.29, of which sum $140 was a permanent fund.

The officers chosen for the year 1824–25 were the Rt. Rev. the Bishop, President; the Rev. Asa Eaton, the Rev. Samuel F. Jarvis, D. D., and Thomas L. Winthrop, Vice-Presidents; James C. Dunn, Recording Secretary, and Enoch Hale, Jr., M.D., Corresponding Secretary; Benjamin Howard, Jr., Treasurer; Thomas Clark, John Sowdon, James C. Merrill, and Thomas W. Phillips, Directors. *Appendix to Mr. Strong's Sermon.*

In 1825–26, the Directors made their annual report. Dur-

ing the year the following appropriations had been made: to St. John's Church, Ashfield, $125, the Rev. William Withington, Missionary; to Christ Church, Leicester, $100, the Rev. Joseph Muenscher, Missionary; to the Church in Sutton, $100, the Rev. Daniel L. B. Goodwin, Missionary; to St. Michael's Church, Marblehead, $150, the Rev. Thomas S. W. Mott, Missionary; to St. Matthew's Church, South Boston, $50, the Rev. John L. Blake, Missionary; to Trinity Church, Marshfield, $50, the Rev. Calvin Wolcott, Missionary; to Trinity Church, Bridgewater, $50, the Rev. Benjamin C. Cutler, Missionary; to the Church at Hingham, $25, the Rev. Calvin Wolcott, Missionary. Of these appropriations, $200 were paid by the Bishop from the Easter collections.

These benefactions, as the reports of the missionaries plainly show, were wisely bestowed, and productive of much good. "The fields under the Society's culture are evidently among those which the Lord vouchsafes to bless. Visited by the healthful spirit of His grace, and the continual dew of His blessing, the seed that has been sown in them, is springing up, and bringing forth, some thirty, some sixty, and some an hundred fold."

During some part of the year embraced in this report, the Rev. Mr. Mott was employed as an agent to visit the several Churches in the State, solicit contributions, and assist in organizing auxiliary societies. It is not here known what success he had in this undertaking. *6 Gos. Advo.* (*1826*) *290*, *291*, *413-422*.

It is quite certain that only a limited and temporary relief of the Society was obtained by this measure. Most of the auxiliaries formed were more ornamental than useful. The Society was continually crippled and discouraged by the lack of funds to carry on the work already begun. The harmful notion was cherished and propagated by some of the clergy

and laymen, that it was not sufficiently under the control of the Convention of the Diocese and that its organization and by-laws were not sufficiently subject to annual amendment. Many gentlemen in Boston and its neighborhood, who had been accustomed to contribute to its funds, lost sight of it in the good work of restoring Christ Church, Cambridge, to a condition suitable for use. Too many societies were organized and their claims and necessities brought before the Churches, few in numbers, possessed of little wealth, and not well versed in the art of gathering alms.

Under the influence of these unfavorable circumstances, the Massachusetts Episcopal Missionary Society did what it could. Its record was a fair one. At a meeting held in its interest, November 17, 1830, Mr. Benjamin Howard, the Treasurer, read the following statement: "Since the year 1822, to the present time, the whole sum expended is about $8,000, being an average, per annum, of about $1,000; appropriated as follows: in aid of 16 destitute parishes, about $4,300; one year's salary paid to City Missionary, $500; rent and furniture of Missionary Chapel, $220; Sunday Schools, under pastoral care of Domestic Missionary, $55; Missionary Agent, $30; Stereotype and Copper Plates for Prayer Book, $1,125; Paper, printing and binding Prayer Book, $1,750. The Society is free from debt, with the exception of about $400, mostly on account of paper for the Prayer Book; and the proceeds of Prayer Books now on sale will soon be sufficient to liquidate this amount."

This statement was followed by an urgent and eloquent appeal by the Rev. George W. Doane, the Secretary of the Society. His exertion may have relieved, in some measure, the embarrassment of the Society. This relief was, however, only temporary, and those who regarded the Society as an institution capable of doing much good in the Diocese were obliged

to witness its impotency. The Convention of 1834, indeed, endeavored to recall the attention of the Churches to the Missionary Society by the passage of the following resolutions:

"*Resolved*, That the Massachusetts Episcopal Missionary Society, being duly incorporated, and organized upon principles, entirely in conformity with the polity and usages of our Church, is the best medium through which the contributions of the Church for domestic purposes, can be distributed.

"*Resolved*, That the Rt. Rev. the Bishop as, *ex officio*, President of that Society, be respectfully requested to convene the executive authority of the same at such time and place as may be convenient, for the purpose of devising the most prompt and vigorous measures, for calling forth the resources of the Church, in support of its missionary operations." *4 Episcopal Watchman* (*1830*), *244*, *245*; *Jour. Dio. Mass. 1834.*

But this action was too late. The Diocese of Massachusetts, with thirty-five churches, thirty-eight ministers of different orders, and about eighteen hundred communicants, presented the sad sight of three distinct and independent organizations, professing to have in view the peace, increase, and edification of the Church. It may, indeed, be said that the older organization was inactive. Doubtless it was. It had very scant means. During several years its claims for support had been disregarded or rejected. Those who had been active in forming the Association in the western part of the State, and, especially, the Massachusetts Episcopal Convocation, did not mean to do anything to prolong its existence. Those who regarded it as the proper agent for missionary work in the Diocese could not give it the means necessary for efficient action.

The only way, which appeared feasible, to do away with this unseemly and hurtful state of things was for the Convention of the Diocese to take the care and direction of mis-

sions into its own hands. No one knowing the views and character of the principal men in these separate organizations could suppose that they would ever unite and work together. An entirely new arrangement might, to some extent, obviate the difficulty. In the Annual Convention of 1836, the Rev. Dr. Morss offered the following resolution, which was adopted by a majority of that body:

"*Resolved*, That this Convention do now proceed to elect a Board of Missions, for the Protestant Episcopal Church of Massachusetts, to consist of three clergymen and three laymen; of which Board the Bishop shall be *ex officio*, President; said Board to be organized with Treasurer and Secretary, and to make annual report to this Convention; and that all missionary bodies existing, or hereafter to exist within the Commonwealth, be invited to become auxiliary to said Board, on the express condition that each of such bodies be allowed to designate the manner in which its funds shall be applied.

"Whereupon, the following gentlemen were declared duly chosen as the Board of Missions, for the ensuing year: Rt. Rev. Alexander V. Griswold, D. D., Rev. John S. Stone, Rev. Jona. M. Wainwright, Rev. William H. Lewis, Benjamin P. Richardson, Esq., Mr. Benjamin Howard, and Mr. Samuel Cutler." *Jour. Dio. Mass. 1836.*

This Board was duly organized soon after the adjournment of the Convention of 1836, and efforts were made to secure the attention and contributions of the Churchmen in the State. The amount raised from all sources, during the year, was only $870.61.

In the same year, the Massachusetts Episcopal Missionary Society transferred its property, consisting of stereotype plates and Prayer Books, to the Board of Missions, and surrendered its charter. Aid was given to St. Paul's Church, Otis; St. James's Church, Amesbury; Christ Church, Lynn; Christ Church,

Quincy; Trinity Church, Bridgewater; St. James's Church, Roxbury; the Church of the Ascension, Fall River; and Christ Church, Clappville. In 1837, the Board of the preceding year was reëlected. *Jour. Dio. Mass. 1837.*

In 1838, the Board of Missions reported a considerable advance upon the previous year. The amount received by the Board, from different sources, was $2,162.48. This sum was appropriated by the donors and the Board to sustain old and feeble parishes and to assist those newly organized. The Convention elected the following gentlemen to be the Board of Missions for the year ensuing: the Rt. Rev. the Bishop, President, the Rev. Alfred L. Baury, the Rev. William Croswell, the Rev. Thomas M. Clark, Mr. Benjamin Howard, Mr. Benjamin P. Richardson, and Mr. Edward S. Rand, Jr. *Jour. Dio. Mass. 1838.*

In 1839, the Board of Missions reported fourteen parishes to which aid had been given, and that its receipts had been $3,203.61. During this year the Massachusetts Episcopal Convocation proposed to relinquish its missionary operations to the Board of Missions, upon condition that the Board would assume the pecuniary liabilities of the Convocation for that year. This proposition was accepted. The Secretary of the Convocation communicated to the Board the willingness of that body to unite cordially, and coöperate actively, in any plan which might further the prosperity of the missions of the Church.

In November, 1838, a meeting of the clergy of the parishes in the western part of the State and delegates from the same was holden at Lenox, with a view of inquiring into the condition, resources, and requirements of the several parishes in that part of the Diocese of Massachusetts, and respecting aid to be asked from the Board, as well as afforded to it. The result of this meeting was an arrangement with the Board, which united

all the parishes throughout the State in Diocesan missions.

It was recommended, with a view to uniformity in contributions to the Board, that the clergy of the Diocese should pledge themselves to raise a sum not less than ten per cent of their stated salaries. The time was regarded as favorable to the establishment of the Church in various places within the State. The Board asked for a liberal and reliable support.

The following gentlemen were elected to be the Board of Missions: the Rev. the Bishop, President, the Rev. Alfred L. Baury, the Rev. William Croswell, the Rev. Thomas M. Clark, the Rev. John S. Stone, D. D., the Rev. Theodore Edson, Mr. Benjamin Howard, Mr. Benjamin P. Richardson, and Mr. Edward S. Rand, Jr. *Jour. Dio. Mass. 1839.*

In 1840, the Board of Missions presented to the Convention an able and interesting report. The income of the Board, during the year, was $2,275.86. This sum was appropriated to eleven parishes. In view of the past, the Board felt much encouragement in regard to the future. It recommended uniform and liberal contributions, in order that it might act liberally and without fear of embarrassment. Much good had been done, and large and promising fields of missionary labor were open.

The Rev. Messrs. Edson, Croswell, and Strong were appointed a committee on the report of the Board of Missions. This Committee made the following report: "This object so desirable, it is thought might be especially promoted by Associations of the Clergy, to be held for the benefit of Home Missions in different parts of the Diocese, as may be convenient, and by the appointment, on the part of the Board of Missions, of some person or persons to attend such meetings in its behalf.

"Your Committee, also, recommend that the powers and duties of the Board of Missions be extended so far as to em-

brace the collection of funds, for the purpose of aiding in building new churches and relieving such parishes as may be in an embarrassed condition; and that to its present title be added, 'and Trustees of the Church Aid Fund.'"

The first part of this report was adopted, and the second referred to the next Convention. The Rev. Messrs. Stone, Edson, and Clark, and Mr. Benjamin Howard and Mr. William Appleton were appointed a committee to bring the subject of Domestic Missions before the public mind, and report to the next Convention.

The Convention elected the following gentlemen to be the Board of Missions for the year ensuing: the Rt. Rev. the Bishop, President, the Rev. Alfred L. Baury, the Rev. John S. Stone, D. D., the Rev. Thomas M. Clark, the Rev. Theodore Edson, the Rev. John L. Watson, Benjamin Howard, Esq., Benjamin P. Richardson, Esq., and Edward S. Rand, Jr., Esq. *Jour. Dio. Mass. 1840.*

The Board of Missions reported to the Convention, in 1841, that during the year it had received, from various sources, $2,340.11. This sum had been appropriated to the aid of ten parishes, and some help had been afforded to a few others. The Board found itself, at the end of the year, in debt to its missionaries $800. Under these circumstances it appealed to the Convention to enable it to discharge its obligations, and devise ways and means of rendering the contributions of the Churches more liberal and uniform.

The Rev. Theodore Edson, the Rev. Alfred L. Baury, the Rev. Samuel M'Burney, the Rev. Charles Mason, the Rev. James Morss, D. D., the Hon. James C. Merrill, Edward A. Newton, Esq., and Benjamin Howard, Esq., were chosen the Board of Missions for the year ensuing. *Jour. Dio. Mass. 1841.*

In 1842, the Board of Missions presented its annual report to the Convention, by the Secretary, the Rev. Charles Mason.

It opens with a respectful mention of the Rev. James Morss, D. D., a member of the Board, who died April 26, 1842. At the beginning of the year, the Board was much embarrassed on account of the debt of the year preceding. The receipts of the year had been $2,425. After discharging the debt, the Board appropriated the balance of $1,625, as follows: to St. James's Church, Amesbury, $50; to St. John's Church, Ashfield, $75; to St. Mark's Church, Blandford, $100; to St. John's Church, Charlestown, $500; to Christ Church, Clappville, $100; to the Church of the Ascension, Fall River, $150; to Trinity Church, Lenox, $100; to St. Paul's Church, Otis, $100; to Christ Church, Springfield, $150; to Christ Church, Andover, $100; to Trinity Church, Bridgewater, $100; to Trinity Church, Nantucket, $100. While these appropriations were made, the missionaries were informed that, if the income of the Board should be less than the amount assumed, their stipends would be proportionably diminished.

During the year, the Board had held meetings in different parts of the Diocese for the purpose of presenting the subject of Diocesan missions. These meetings did not awaken as much interest as had been anticipated. With a view to greater uniformity of action in regard to the various missionary enterprises, the Board proposed to the General Board of Missions that the Treasurer of the Massachusetts Board should be made the receiving agent of its committees in the Diocese. This proposition was accepted and acted upon, and the Board favored the formation of Associations in different parts of the Diocese to coöperate with them in the work of missions. The Board regarded the religious condition of the community as favorable to action on a much larger scale. New fields were constantly opening and inviting the introduction of the services of the Church.

This report was referred to a committee, consisting of the

Rev. Messrs. Clark, Lee, Greenleaf, Bent, Woart, and Goodwin, and the Hon. Edward A. Newton and Benjamin Howard, Esq.

This Committee reported, by their Chairman, the Rev. Thomas M. Clark, that they had no alterations to propose in the general character of the Board of Missions. But in order that the advantages of it might be had, they recommended that the Diocese should be divided into four district Associations: first, the Central, comprising the Churches in Boston, Charlestown, Cambridge, and Roxbury; second, the Eastern, comprising the Churches in the counties of Middlesex and Essex, other than those excepted; third, the Southern, including the Churches in the counties of Norfolk (except St. James's Church, Roxbury), Plymouth, Bristol, and Dukes; fourth, the Western, comprising all the Churches in Worcester, Hampden, Hampshire, Franklin, and Berkshire. In general, it was to be the duty of these Associations to watch over and promote a missionary spirit in their respective districts and to confer with the Board in regard thereto. All moneys paid into the Treasuries of these district Associations should be forwarded to the Treasurer of the Board, to be appropriated according to its discretion. A person or a particular Church contributing to the funds of the Board might designate the use to be made of such contribution. It was recommended that these Associations should be duly organized and meet as often as their convenience would permit, for the purpose of exciting and keeping alive an interest in the work of missions. Each Association was to be in constant communication with the Board and render to it a report of all its acts before the Annual Meeting of the Convention. It was expedient that the Board should depute one of its members or some other efficient person to attend and take part in the meetings of the Associations. It was also recommended that the Board should hold public meet-

ings in Boston, on the first Tuesday of October, January, and April, and that delegates should be appointed by the district Associations to attend these meetings. And, finally, it was recommended that the Convention should ratify the doings of the Board of Missions, by which it offered to act as the General Agent of all the missionary operations of the Diocese.

It does not appear from the Journal of 1842 that the Convention took any action in regard to this elaborate and important report, no notice being taken of it. But soon after its session, district Associations of the character recommended were organized, and commenced their proper work.

The Rev. John L. Watson, the Rev. John Woart, the Rev. Alexander H. Vinton, the Rev. Charles Mason, the Rev. Patrick H. Greenleaf, the Rev. Thomas M. Clark, William Appleton, Esq., Benjamin P. Richardson, Esq., Benjamin Howard, Esq., and the Hon. Simon Greenleaf were chosen to be the Board of Missions for the year ensuing. *Jour. Dio. Mass. 1842.*

The Board of Missions, in presenting its report to the Convention of the Diocese, in 1843, referred in proper terms to the decease of the Rt. Rev. the Bishop of the Eastern Diocese. During the year past the Board had acted as the general agent for all missionary operations within the Diocese of Massachusetts. The plan of district Associations had been carried out as far as practicable, and the results were favorable.

The appropriations for the year ending July 1, 1843, were $2,734. Eighteen parishes had been assisted. The general result was favorable, and great encouragement was offered for the future.

This report was referred to a committee, consisting of the Rev. Messrs. Parker, Edson, and the Hon. E. A. Newton. The report of this Committee was favorable to the existing missionary organization of the Diocese. They urged an increase of contributions and the reduction thereof to a system. The

continuance of meetings for missionary purposes was recommended. The experience of the past afforded ample ground of confidence for the future. During the year the Diocese had contributed for Diocesan Missions, $3,153, for general Domestic Missions, $2,774, and for Foreign Missions, $4,568. This, when we consider that the number of communicants in the Diocese of Massachusetts was only 4,118, was certainly good evidence of "a readiness to distribute." The whole amount given for Diocesan Missions, during the preceding seven years, had been $16,933.

The Rev. A. H. Vinton, the Rev. J. L. Watson, the Rev. T. M. Clark, the Rev. C. Mason, the Rev. N. T. Bent, the Rev. M. A. De W. Howe, the Rev. H. W. Lee, William Appleton, Esq., B. P. Richardson, Esq., and Benjamin Howard, Esq., were chosen the Board of Missions for the year ensuing. *Jour. Dio. Mass. 1843.*

The Massachusetts Episcopal Sunday School Society

During the session of the General Convention of 1826, the Protestant Episcopal Sunday School Union was organized. That Convention took no action, however, in regard to it, and no mention is made of it in the Journal. The Rt. Rev. William White was the President, and the other Bishops were Vice-Presidents. The Rev. Theodore Edson, the Rev. Alonzo Potter, and Messrs. J. W. Ingraham and W. Colburn, of Massachusetts, were appointed on the Board of Managers.

In the Convention of the Diocese of Massachusetts in June, 1827, the following preamble and resolutions were adopted:

"*Whereas*, the *members* of the General Convention of the Protestant Episcopal Church in the United States, at their session in November last, established a General Protestant Episcopal Sunday School Union, for the benefit of the Sunday Schools connected with our Church; and *whereas*, it is expe-

dient for this Convention to express its opinion of this measure, therefore,

"*Resolved*, That this Convention highly approves of the General Protestant Episcopal Sunday School Union, and cordially recommends it to the notice of the members of the Church in this State.

"*Resolved*, That a Committee of five be nominated by the Chair, to report what measures it may be proper for this Convention to adopt to testify the interest which the Church in Massachusetts takes in the cause of Sunday Schools generally, and in the establishment of the General Union in particular; and that the said Committee has leave to report in such way as it may think most advisable.

"The following persons were then chosen to carry this resolution into effect: Rev. Alonzo Potter, S. D. Parker, Esq., Rev. B. C. Cutler, Rev. Asa Eaton, and Rev. Theodore Edson." *Jour. Dio. Mass. 1827.*

The Convention of 1828, on the recommendation of the above Committee, adopted the following preamble and resolution:

"*Whereas*, a Society, entitled the Massachusetts Episcopal Sunday School Society, has, since the last Convention in this State, been formed and organized, a copy of whose Constitution has been reported and submitted to this Convention, therefore,

"*Voted*, That this Convention approves of the formation and constitution of said Society, and recommends the same to the confidence, patronage, and union of the several parishes and Sunday Schools, and to Episcopalians generally in this State and Diocese." *Jour. Dio. Mass. 1828.*

In 1829, the Convention recommended that each Sunday School in the Diocese should become connected with this Society. Many parishes having taken no steps towards a union

with the general Society, the Convention repeated this recommendation, in 1830. *Jour. Dio. Mass. 1829, 1830.*

On account of the diversity of objects before the Church, claiming attention and patronage, the Sunday School Society was not able to do much. In 1834, the Convention passed the following resolutions:

"*Resolved*, That this Convention, viewing with deep regret the decline of the Massachusetts Sunday School Society, is anxious to see it again revived and made an efficient instrument to promote the interesting cause for which it was first organized.

"*Resolved*, That the members of this Convention will give their prayers and their efforts, that the Society may be established, and put into effectual operation.

"*Resolved*, That to this end, a Committee of three be appointed with power to investigate the concerns of said Society, and to take such measures as they may deem expedient to put the same into successful operation and report at the next Convention." *Jour. Dio. Mass. 1834.*

This Committee, consisting of the Rev. Messrs. Edson, Croswell, and Babcock, in 1835, made the following report:

That no meeting of the Massachusetts Episcopal Sunday School Society has been held for several years past, and that the Society in the mean time has not transacted any business, so far as your Committee can learn.

The Society having been from its origin connected with this Convention, your Committee knows no obstacle in the way of reviving it, should the Convention see fit to do so at this time, by holding an annual meeting and electing the necessary officers, therefore,

Resolved, That the Bishop be requested to call a meeting of the Massachusetts Episcopal Sunday School Society, at such

time during the sitting of this Convention as he may think proper, for the purpose of choosing officers, and of transacting such business as is customary to be done at the regular annual meeting of the Society.

T. Edson, *Chairman*

Jour. Dio. Mass. 1835.

At its annual meeting, June 15, 1836, the Massachusetts Episcopal Sunday School Society recommended that the Convention should appoint a permanent Committee on Sunday Schools, and take other measures to promote their interests. In case the Convention should take this course, the Society should be dissolved.

After hearing the report of the Committee on the recommendation of the Sunday School Society, the Convention chose the following gentlemen a committee on Sunday Schools: the Rev. John S. Stone, the Rev. Theodore Edson, the Rev. William Croswell, the Rev. Horace L. Connolly, Mr. Benjamin Howard, Mr. Samuel Cutler, and Mr. Joseph W. Ingraham. The records and papers of the Society passed into the hands of this Committee. *Jour. Dio. Mass. 1836.*

The Massachusetts Episcopal Convocation

This body was organized in July, 1833, by the adoption of a Constitution and By-Laws. It was formed on the model of the Convocation of Rhode Island. Its meetings were quarterly. Its general objects were the improvement of its members in piety, the revival of religion in the Churches, and the establishment of new parishes within the Diocese. These objects were pursued in its own peculiar manner with a large degree of success. This Convocation established the *Christian Witness* in January, 1835, and made it the organ of communication with the Churches. In November, 1838, the Convocation transferred its

missionary stations to the Board of Missions with the balance of funds on hand.

During its existence as a missionary organization, the Convocation did considerable work for the Church. It was the active agent in establishing the Church in New Bedford, Roxbury, Fall River, Andover, Amesbury, Springfield, and Lynn. Something was also done by it for other places. In 1833–34, the Convocation appropriated to missions within the State, $303.25; in 1834–35, $791.50; in 1835–36, $984.31; in 1836–37, $1,532.39; in 1837–38, $1,012.08; in 1838, $233.52. *1 Chr. Wit.* (*1835*) *9; 4 Chr. Wit.* (*1838*) *154; 5 Chr. Wit.* (*1839*) *22, 23; Dr. Stone's Mem. Bp. Griswold, 377-392.*

Having laid aside its missionary character, the Convocation appeared in a new form in "The Protestant Episcopal Clerical Convocation of Massachusetts," in February, 1839. The object of this Convocation was "to promote kindly relations and edifying intercourse among the Clergy; to awaken a more lively interest in the concerns of the Church among the laity; and to excite and diffuse a spirit of Evangelical Religion, Primitive Christianity, and Missionary effort." *5 Chr. Wit.* (*1839*) *22.*

The Society for the Relief of the Widows and Children of Deceased Clergymen in the Diocese of Massachusetts

This association was formed in 1836. The Managers or Trustees of the funds arising from donations, contributions, and legacies were to be elected annually by the Convention, consisting of the Rt. Rev. the Bishop, four clergymen, and three laymen. Such clergymen as should contribute annually one dollar to the Society during their residence in the Diocese should be entitled to the benefit of this charity. *Jour. Dio. Mass. 1836.*

In 1837, the Convention chose the following gentlemen

Trustees of this Society: the Rev. Jonathan M. Wainwright, D. D., the Rev. Isaac Boyle, the Rev. William Croswell, Edward Tuckerman, Esq., Lynde Walter, Esq., and Mr. Benjamin Howard. *Jour. Dio. Mass. 1837.*

In 1838, the following gentlemen were appointed, by the Convention, Trustees of the Society: the Rev. James Morss, D. D., the Rev. Isaac Boyle, the Rev. William Croswell, Edward Tuckerman, Esq., Lynde Walter, Esq., and Mr. Benjamin Howard. *Jour. Dio. Mass. 1838.*

The subject of the relief of the widows and children of deceased clergymen had more consideration than heretofore in the Convention of 1839. More efficient measures were contemplated, and the Trustees were requested to report in regard to their proceedings at the next Convention. On motion of the Rev. Mr. Edson, "*Resolved*, That at the next and each subsequent meeting of this Convention, the regular alms and oblations be taken during the customary administration of the Holy Communion, and passed to the Trustees of 'The Society for the Relief of the Widows and Children of Deceased Clergymen;' and it is deemed proper that allusion be made to the subject in the Convention Sermon."

The Rev. James Morss, D. D., the Rev. Isaac Boyle, the Rev. William Croswell, Edward Tuckerman, Esq., Lynde Walter, Esq., and Mr. Benjamin Howard were chosen Trustees for the year ensuing. *Jour. Dio. Mass. 1839.*

The Trustees of The Society for the Relief of the Widows and Children of Deceased Clergymen, to whom was referred, by the last Convention, the subject of devising efficient measures towards carrying into effect this important and benevolent object, presented the following report:

"1. The Corporation shall be under the management of a President, two Vice-Presidents, Secretary and Treasurer, and eight Trustees, chosen annually on the evening preceding the

meeting of the Convention, a majority of whom shall constitute a quorum.

"2. The Bishop of the Diocese shall be, *ex officio*, President.

"3. Persons, by paying one dollar annually, shall be members entitled to vote; and on paying twenty dollars, at any one time, they shall be members for life.

"4. Widows and Children of deceased Clergymen, who shall have paid five dollars, or the sum of ten dollars annually, shall be entitled to an annuity of five times the amount of such annual subscription, for twice the number of years during which it has been paid.

"5. Legacies and life subscriptions shall be funded; and the interest only, with such portions of the annual subscriptions as may be necessary to fulfil the above contract, shall be expended at the discretion of the Trustees.

"6. This charity shall be confined to the Widows and Children of those Clergymen who have continued members of this Society to the time of their decease, and died in the communion of the Protestant Episcopal Church.

"7. A Sermon shall be preached at the annual meeting of the Convention, and a collection made for the increase of the funds, and a report of the proceedings of the Trustees made to the Annual Convention of the Church in Massachusetts."

This report was accepted and adopted by the Convention, and it was ordered that the annual report of the Trustees should be printed in the Journal. The Constitution and Rules adopted at the formation of the Society, in 1836, were repealed.

At a meeting of the Society, June 17, 1840, in Grace Church, Boston, the following officers were elected: The Rev. James Morss, D. D., and the Rev. William Croswell, Vice-Presidents; the Rev. Isaac Boyle, D. D., Treasurer; the Rev. John L. Watson, Secretary; the Rev. John S. Stone, D. D., the Rev. M. A.

De W. Howe, the Rev. Alfred L. Baury, and Mr. Ebenezer Rhoades, Trustees.

The Rev. James Morss, D. D., was chosen the preacher, and the Rev. Mr. Howe his substitute, at the next annual meeting of the Society at Springfield.

It was "*Voted*, That a Committee of three be appointed to apply to the Legislature of this State for an Act of Incorporation. Mr. Benjamin Howard, Mr. Ebenezer Rhoades, and the Rev. Thomas M. Clark were chosen a committee for that purpose." *Jour. Dio. Mass. 1840.*

The sermon before the Society was delivered, according to appointment, by the Rev. Dr. Morss, on the evening preceding the meeting of the Annual Convention, June 8, 1841. The collection taken up after the sermon amounted to $35.86. No report of the proceedings of the Society was presented to the Convention. During the year 1841, "The Society for the Relief of the Widows and Children of Deceased Clergymen" was incorporated in the usual form and words. The bequest of Mrs. Morss, the deceased wife of the Rev. James Morss, D. D., amounting to $500, was this year paid to the Society. *Jour. Dio. Mass. 1841, 1843.*

In 1842, the Society held its annual meeting, but no report of its proceedings was presented to the Convention. During this year, as the residuary legatee of the venerable widow of the Rt. Rev. Edward Bass, D. D., the Society received $1,301.97. In September, 1842, the Corporation voted that all moneys received for the objects of this Society should be invested by the Trustees exclusively in real estate within the Commonwealth of Massachusetts. The invested fund of the Society, in 1843, amounted to $2,044.60. In 1873, it had on deposit in the New England Trust Company, $1,411.94, and invested, according to the rule of the Corporation, $62,211.67. *Jour. Dio. Mass. 1842, 1843, 1873.*

CHAPTER VIII

I. TRINITY CHURCH, NEWPORT. II. ST. PAUL'S CHURCH, [NORTH] KINGSTOWN. III. ST. JOHN'S CHURCH, PROVIDENCE. IV. ST. MICHAEL'S CHURCH, BRISTOL. V. WARWICK, FREETOWN, TIVERTON, &C.

CHAPTER VIII

I

TRINITY CHURCH

NEWPORT

THE Episcopal Church in Rhode Island never experienced any opposition from the civil government. A majority of the early inhabitants did not prefer the use of the Book of Common Prayer. As population increased, there were numbers who chose that form of worship.

The earliest movement in favor of an Episcopal Church in Rhode Island assumed an organized form in 1699. A number of the people of Newport, who preferred the service of the Church of England, had begun in the latter part of 1698, under the ministry of the Rev. Mr. Bethune and the Rev. Mr. Lockyer, to meet for public worship. They now petitioned the Earl of Bellomont to intercede with the home government that aid might be extended to them in support of a settled minister. The paper was signed by sixteen persons, headed by two of the old Huguenot names, whose establishment in Narragansett had been abandoned amidst the distractions occasioned by the contest for jurisdiction. Of the whole number of forty-five families who had settled at Frenchtown, all but two had left for New York, and those two had removed to Boston. But two individuals remained in the colony. These settled in Newport and appear as the first signers of the petition.

The petition above referred to was as follows:

To his Excellency Richard, Earle of Bellomont, Capt. Generall and Govr in Chiefe in and over the provinces of the Massachusetts Bay, New York and New-Hampshire, and the Territoryes thereon depending in America, and Vice Admiral of the same,

The humble petition of the people of the Church of England now resident in Rhode Island,

Sheweth: That your petitioners and others inhabiting within this Island, having agreed and concluded to erect a Church for the worship of God according to the discipline of the Church of England and, tho' we are disposed and ready to give all the encouragement we possibly can to a Pious and learned Minister to settle and abide amongst us, yet by reason we are not in a capacity to contribute to such an Honble Maintenance as may be requisite and expedient;

Your Petitioners therefore humbly pray that your Lordship will be pleased so farr to favour our undertakings as to intercede with his Majesty for his gracious letters to this Government, on our behalfe to protect and encourage us and that some assistance towards the present maintenance of a Minister among us may be granted, as your Excellency in your great wisdome shall think most meet, and that your Excellency will also be pleased to write in our behalfe and favour to the Lords of the Council of Trade and Plantations, or to such Ministers of state as your Excellency shall judge convenient in and about the premises:

And your Petitioners as in duty bound will ever pray etc.

Gabriel Bernon	Wm. Brinley
Piere Ayrould	Isaac Martindale
Thomas Fox	Robert Gardiner
George Cuttler	Thos. Paine
Willm. Pease	Thos. Mallett
Edwin Carter	Robt. Wrightington
Fra. Pope	Anthy. Blount
Richard Newland	Thomas Lillibridge

This petition was delivered at Newport, September 26, 1699, and forwarded to the Board of Trade by Lord Bellomont

on the 24th of October. It was received and read on the 5th of January following. In his letter enclosing it to the Board, Bellomont says: "I send your Lordships the petition of several persons in Rhode Island for a Church of England Minister and a yearly settled maintenance for one. I hope your Lordships will please to patronize so good a design, and will obtain his Majesty's allowance of a competent maintenance for such a minister. It will be a means I hope to reform the lives of the People in that Island, and make good Christians of 'em, who at present are all in darknesse."

The petition was sent by the Board of Trade to the Bishop of London, who presented it to the King, by whom it was referred back to the Board, April 16, for their opinion upon what was proper to be done in the matter. Other petitions for promoting the Gospel among the Indians were pending at the same time. From these movements originated the "Society for the Propagation of the Gospel in Foreign Parts," incorporated in 1702. *1 Arnold's Hist. R. I. 549, 559, 560.*

The Churchmen in Newport were in earnest in this good work. Without waiting for the answer to their petition, they proceeded to build a church. In 1702, it was completed, "finished all on the outside, and the inside pewed well, but not beautified." They were much assisted by Sir Francis Nicholson, who was then Governor of Maryland.

In 1702, the Wardens of Trinity Church applied to the Bishop of London for assistance. In answer to this application for aid, the Society for the Propagation of the Gospel in Foreign Parts, in 1704, appointed the Rev. James Honyman the missionary at Newport. His salary was £55. In 1718–19, it was increased to £70, and so continued. At the same time, the Society sent to the parish a library of seventy-five volumes. In 1709, Queen Anne presented this church with a bell.

Mr. Honyman "discharged the duties of his Mission with

great Diligence. Tho' the Island was full of Persons of many Persuasions, especially *Quakers*, the Governor himself being such, yet by his prudent Behaviour he gave offence to none, and gained many to the Church. He continued there till the Year 1708, and then came to *England* upon his own private Affairs, but returned soon to his Cure again." *Humphreys, 319.*

In 1720–21, the Rev. Mr. Honyman, missionary at Newport, reported, "that he preaches twice every Sunday, catechises twice a week, and administers the Sacrament every month, and has baptized in about two years past seventy-three persons, of whom nineteen are adults." In 1721–22, he reported to the Society, "that he had been lately to preach at Providence, a town in that colony, to the greatest number of people he had ever had together since he came to America; that no house being able to hold them, he was obliged to preach in the fields; that they are getting subscriptions for building a church, and he doubts not but there will be a considerable congregation." In 1722–23, Mr. Honyman reported, "that within two years past he hath baptized 82, of whom 19 were adults, 3 of them negroes, 2 Indians and 2 mulattoes; that there are properly belonging to that church above 50 communicants, that live in that place, exclusive of strangers; that the people growing too numerous for the church, and others offering to join them if they could be accommodated with room, he proposed the building of a new church, and has obtained near £1,000 subscriptions for that purpose, though it is supposed the building will cost twice that money; that the materials are getting ready, and the workmen will begin upon them in the spring." In 1724–25, Mr. Honyman reported to the Society, "that his congregation has very much increased; that they are now building a large new church; that in the year 1724, he baptized 43, among whom were 8 adults, 6 of them negroes and Indians, and one Indian child." In 1725–26, Mr. Hony-

man wrote, "acquainting" the Society, "that the new church there is nigh finished, and will be ready for the Society's present as soon as it can be sent, which present is a plain purple communion cloth, pulpit cloth, and cushion, and that the people had given the old church, with all its furniture, to a neighboring place, where they conceive it will be of great use."

The old church was given to the people in Warwick, who had no church of their own. The new one was built on nearly the site of the old one.

In 1726–27, the Rev. Mr. Honyman informed the Society, "that their new church is now finished and in a flourishing condition, and increases daily; that he has often visited Freetown, Little Compton, and Tiverton, and preached there on week days, in a meeting-house belonging to the Independents, of which they allowed him the use, where the people are very attentive to his sermons and desire the Society's compassion; that he preaches twice every Sunday in his own church, administers the sacrament every month, observes all fasts and festivals, has prayers twice a week in Lent, and publicly catechises the children."

The new church edifice of which Mr. Honyman speaks was considered one of the most beautiful timber structures in America. The body of the building was seventy-five feet long and forty-six feet wide. It had two tiers of windows, was full of pews, and had galleries all round to the east end.

In 1727–28, the Rev. Mr. Honyman wrote to the Society, "that his church there is in a flourishing condition, and that upon week days he observes stated lectures in the adjacent places of Tiverton, Freetown, and Little Compton, which are commonly attended by considerable numbers of people. He lately preached at Providence to a large congregation, and administered both sacraments to several persons."

In 1728–29, Mr. Honyman reported "that his church is in a flourishing condition, and that within the last two years he has baptized eighty-eight, fourteen of whom are adults."

In 1729, the Rev. George Berkeley, Dean of Londonderry, arrived at Newport. He was at that time engaged in an effort to found a college in the island of Bermuda for the education of the Indian youth of America. The design of this institution was a noble one, but quite impracticable. Failing to receive the promised assistance of the Government, he remained at Newport. He purchased there a farm of about one hundred acres, adjoining that of the Rev. Mr. Honyman. The house he built on this farm, he called "White Hall," which name it still retains (about 1875). It is situated in the town of Middletown, about three miles eastward from Newport, near a beautiful little watercourse which runs southward toward Sachuest Beach. His favorite resort, where he wrote the *Minute Philosopher* and his poem, *America*, was a natural alcove which he found in the "Hanging Rocks," overlooking Sachuest Beach, the ocean, and the circumjacent islands. He resided in this country between two and three years. On leaving, he gave his private library to the clergymen in the province. His farm he deeded to Yale College. Afterwards he sent over to the library of that institution nearly a thousand volumes of carefully selected books. During his residence at Newport, he did much in the interest of the Church. As a preacher he was very popular. He often preached in Trinity Church. All sorts of people went to hear him. Even the Quakers would come and stand in the aisles. In 1734, he was appointed Bishop of Cloyne. He died at Oxford in January, 1753. *3 Anderson's Hist. Col. Ch. 337-379.*

In 1729–30, the Rev. Mr. Honyman reported that his congregation was in a flourishing condition. In 1730–31, he wrote, "that the church under his care is in a growing state; that in

less time than the last two years he had baptized eighty-four, sixteen of whom were adults. He also constantly observes his stated lectures at Tiverton, where he hath often a considerable audience, and assures he will exert himself to the utmost in the discharge of every branch of his duty." In 1731–32, "the Rev. Mr. Honyman, an ancient missionary at Newport, in a letter dated Sept. 20, 1732, acquaints thus: I take the pleasure of telling you this known truth, that betwixt New York and Boston, the distance of three hundred miles, and wherein are many missions, there is not a congregation in the way of the church of England that can pretend to compare with mine, or equal it in any respect; nor does my church consist of members that were of it when I came here, for I have buried them all; nor is there any one person now alive that did then belong to our church, so that our present appearance is entirely owing to God's blessing upon my endeavors."

Trinity Church received the gift of an organ from Dean Berkeley in 1733. At that time it was considered a magnificent instrument. Jahleel Brenton, Esq., the same year, presented a clock to the parish.

"The Rev. Mr. Honyman, missionary at Newport, in his letter dated Nov. 27, 1734, acquaints the Society, that his church continues in a flourishing condition, so that there is none in those parts to be compared to it. Last summer, he went to preach at Tiverton in excessive hot weather, which occasioned him a violent and dangerous fit of sickness; but notwithstanding that, as long as he was able, he performed his duty in the church, so that his people were not without public worship during the whole sickness, except one Sunday, and that, through God's blessing, he is perfectly recovered. He says, Barclay's *Apology for the Quakers* hath been lately reprinted there, and therefore thinks a number of Keith's *Answer* to that book, might be distributed with great advantage among

the people of those parts, and he could also dispose to very good purpose, among many whose wants require them, a number of Bibles, Common Prayer Books, Bishop Beveridge's *Thoughts on Religion*, *Whole Duty of Man*, and other tracts."

In 1735, "the Rev. Mr. Honyman, missionary at Newport, writes an account, that the church increases in those parts; that his own labors are attended with success; that since his last letters he hath baptized 90, whereof 7 are adults, 1 Indian, and 3 negroes."

About the year 1740, Trinity Church came into the possession of a valuable property bequeathed to it by Nathaniel Kay, Esq., collector of the royal revenues in Rhode Island. For many years, he was a very liberal supporter of the Church in Newport and at Bristol. At the time of his death in 1734, he left in his will the following bequest: "I give and bequeath my dwelling house and coach house to my wife during her natural life; after which I give and bequeath both, with my lots of land in Rhode Island, and £400 in currency of New England, to build a school-house, to the minister of the Church of England (Mr. Honeyman) and the church-wardens and vestry for the time being—that is to say, upon trust and confidence, and to the intent and purpose, benefit and use of a school to teach ten poor boys their grammar and the mathematics gratis; and to appoint a master at all times, as occasion or vacancy may happen, who shall be Episcopally ordained, and assist the minister, Episcopal, of the town of Newport, in some proper office, as they shall think most useful."

This property was used according to the intention of the giver. A school-house was built in 1741, and the school begun. Applications were made to the Society in England for a master and assistance in supporting him. The Society declined doing anything in the premises. Mr. Cornelius Bennett had charge of the school for a few years. The first regular

master was the Rev. Jeremiah Leaming, who was sent to England for Orders by the parish in 1747. The school prospered until the commencement of the War of the Revolution. The property then depreciated in value, and, in the winter of 1780, the building was taken down and given to the poor of the church for fuel. The whole property bequeathed by Mr. Kay, owing to mismanagement, has passed out of the possession of Trinity Church.

Mr. Kay was buried in Trinity churchyard. The stone which covers his grave has upon it the following inscription: "This covers the dust of Nathaniel Kay, Esq., Collector of the King's customs in Newport, whose spirit returned to God on the 14th day of April, Anno Domini, 1734, after it had tabernacled here 59 years. He, after an exemplary life of Faith and Charity, did, by his last will, at his death, found and largely endow two charity schools in Newport and Bristol, within his collection." *3 Anderson's Hist. Col. Ch. 448, 449; Updike's Hist. Narr. Ch. (1st ed.) 397-399.*

1738–39. "The Rev. Mr. Honyman of Newport, senior missionary of the Society, acquaints them by a letter, dated July 6, 1737, that he had been very much weakened by a long indisposition, but he had not omitted his duty in preaching twice every Sunday; in observing every festival; in reading prayers and catechising twice a week in Lent; and he may affirm with great truth, that his congregation is the largest and most flourishing of any in those parts. And by a letter dated the 8th of November, 1737, he writes that he had baptized ninety persons that year, of whom fifteen were of riper years, two of them negroes, and two Indians; that he found his work growing on his hands as he grew in years, but he would go on with the divine assistance, to promote to the utmost of his endeavors, the interest of religion, according to the designs and expectations of the Venerable Society."

1739–40. "The Rev. Mr. Honyman, of Rhode Island, senior missionary of the Society, acquaints them by a letter dated the 27th of September, 1738, that it had pleased God to visit him with a chronical distemper, which had for several months disabled him from public service, but he had taken all due care to have his church regularly supplied by the Rev. Mr. Watts, late the Society's school-master at Annapolis Royal, and now settled in his neighborhood at Bristol. But the charge of this, and his long illness, had laid so heavy upon him, that he was obliged to become a petitioner to the Society for their kind assistance, which he humbly hoped would not be denied to him who hath been more than thirty years in their service at Rhode Island, and made it his constant endeavor to behave himself worthily, and not without some success, his church being the largest in those parts, and yet not sufficient to contain his congregation. The Society, out of regard to Mr. Honyman's long and faithful services, and his pressing circumstances, hath given him a gratuity of twenty pounds, for which, by a letter of the 7th of August, 1739, Mr. Honyman returned his most hearty thanks, and wrote, that he had been for some months back into his desk and pulpit again, and since his illness had baptized fifty persons, four of whom were adults, and two of them negroes; and he concludes, that he is determined to spend the remainder of his days in the service of that church, and will endeavor, through the divine assistance, to deserve the favors of the Venerable Society."

1740–41. "The Rev. Mr. Honyman, of Rhode Island, the senior missionary of the Society, writes by a letter dated March 10th, 1739, that he had nothing extraordinary with which to acquaint the Society, and therefore he must repeat, what he hopes he shall be in a capacity of repeating as long as he lives, that his church is in a very flourishing condition."

1742–43. "By letters from Rhode Island government, we

are informed likewise, that the church continues to flourish at Newport under the care of the Rev. Mr. Honyman."

1743–44. "The Rev. Mr. Honyman, of Newport, by his letter of June 13th, 1743, blesses God that his church is in a very flourishing and improving condition; there are in it a very large proportion of white people and an hundred negroes, who constantly attend the public worship of God. Mr. Honyman hath eighty regular communicants, and hath baptized within the preceding two years one hundred and fifteen persons, of whom twenty were adults, and seven were negroes — while seventy negroes and Indians, with a large congregation of our own people, fill the neighboring church of Narragansett, under the care and administration of the Rev. Dr. MacSparran."

1745. "The Church at Rhode Island, under the care of the Rev. Mr. Honyman, remains in its usual flourishing state."

1746. "The Rev. Mr. Honyman, the Society's missionary, and the church-wardens and vestry of the church of Newport, in Rhode Island, by their letter dated August 2nd, 1746, petition the Society to send them over a proper person episcopally ordained, to take on him the office of a school-master to teach grammar and the mathematics, pursuant to the will of the late worthy Mr. Nathaniel Kay, who bequeathed a house and lands to the value of about twenty-five pounds sterling per annum, in trust, to them for that purpose. And that the Society would be graciously pleased to appoint such person catechist to their church, under the direction of Mr. Honyman, and to be assistant to him in the care of that very numerous congregation. To this the Society, out of regard to the advanced years of Mr. Honyman, who hath been more than forty years their faithful and diligent missionary there, have consented; and they have given him directions to consult the Rev. Dr. Johnson, of Stratford, and to choose out of the young gentlemen educated at New Haven, whom, upon their own request, Dr. Johnson hath

recommended for employment to the Society, a fit person for these offices; and to send him over to England for holy orders, of which, if he shall be found worthy, the Society, after his ordination, will appoint him catechist and assistant to Mr. Honyman, in the care of his very large and increasing congregation, not of whites alone, but of blacks also; no less than twelve of the latter sort having been admitted members of it, by the holy sacrament of baptism, within twelve months."

1747. "The Rev. Mr. Honyman continues his usual diligence in his mission at Newport, in Rhode Island—it appearing by his letter of May 14th, 1747, that he had baptized eighty-three persons, eleven of whom were adults, and properly instructed, sixteen negroes and two Indians."

1750. "The church of Newport, in Rhode Island, hath sustained a very great loss by the death of their late worthy pastor, Mr. James Honyman, who departed this life there on the 2nd of July last, after a life well spent in promoting true religion and virtue, to a very advanced age; he having been upwards of forty years in the service of the Society, and by their support done great service to the cause of religion, of which the church gathered at Newport by his pious labors is a very good, and it is to be hoped, by their perseverance in the paths of righteousness and truth, will prove a lasting monument."

Mr. Honyman was buried in the churchyard of Trinity Church on the west side of the passage from the gate to the church. The stone over his grave bears the following inscription: "Here lies the dust of James Honyman, of venerable and ever worthy memory, for a faithful ministry of nearly fifty years in the Episcopal church of this town, which, by divine influence on his labors, has flourished and exceedingly increased. He was of a respectable family in Scotland, an excellent scholar, a sound divine, and accomplished gentleman. A strong asserter

of the doctrines and discipline of the Church of England, yet with the arm of charity embraced all sincere followers of Christ. Happy in his relative station in life, the duties of which he sustained and discharged in a laudable and exemplary manner. Blessed with an excellent and very vigorous constitution, which he made subservient to the various duties of a numerous parish, until a paralytic disorder interrupted him *in the pulpit*— and in two years, without having impaired his understanding, cut short the thread of life on July 2d, 1750."

There is very little information to be gathered from the records of Trinity Church during the Rectorship of the Rev. Mr. Honyman. The early ones have been lost. The later ones are meagre. The earliest parish meeting recorded was holden in 1742. Before that time, the Rector, Wardens, and Vestry held their meetings of business as often as they found it necessary, and whenever a vacancy happened, a new member was admitted by them. In 1744, by a vote of the congregation, the number of vestrymen was limited to sixteen.

July 11, 1750, the Rev. Mr. Leaming received a temporary appointment as minister of the Church, and on the same day it was voted to apply to the Venerable Society for a minister to supply the vacancy occasioned by the death of Mr. Honyman. The parish being divided in opinion in regard to whom they should recommend to the Society for appointment, or whether any one should be recommended, Mr. Leaming continued to officiate. In July, 1751, the Church agreed to ask the Society to send them the Rev. John Beach, missionary at Newtown and Reading, Connecticut.

Previous to the death of the Rev. Mr. Honyman, Mr. Leaming received from the Society ten pounds a year. Afterwards, he received twenty pounds.

1752. "The Society, at the earnest request of the church at Newport, hath consented to the removal of the worthy Mr.

Beach, their missionary at the church at Newtown, to that numerous congregation; and they will endeavor to provide the church at Newtown with a worthy successor, as soon as they shall be informed of Mr. Beach's removal thence."

In 1752, the parish purchased a parsonage. In consequence of a reduction of twenty pounds on the stipend paid by the Society to the Rector of Trinity Church, the pews were subject to an annual tax.

1754. "The Rev. Mr. Beach, the Society's missionary at Newtown and Reading, in Connecticut, having declined, through want of health, to accept of the great care of the church at Newport, in Rhode Island, which, at the earnest request of the inhabitants thereof, had been offered to him, the Society hath appointed the Rev. Mr. Pollen, M. A., late curate of St. Autholin's (or Antholin's) church in London, but then the curate of the Episcopal church of Glasgow, to that mission, upon his own request; and it is hoped that he is by this time safely arrived, and to good purpose employed in the duties of his holy function there."

The allowance made by the Society to Mr. Pollen was fifty pounds. That made to the Rev. Mr. Honyman was uniformly seventy pounds. In one instance Mr. Pollen was paid seventy pounds.

1755. "By a letter to the Society, from the church-wardens and vestry of the church of Newport, in Rhode Island, bearing date the 28th of May, 1754, for the appointment of the Rev. Mr. Pollen to that mission, as mentioned in the Abstract of the Society's proceedings in the year 1754, it appears that Mr. Pollen arrived safe there in the beginning of that month, and was very acceptable to them; not only from his general good character, but also from his good behavior and abilities in his pastoral duties, as far as they had yet experienced them. And Mr. Pollen, by his letter of June the 7th, 1754, gives an

account of his kind reception, and that he hath great hopes of propagating the true Christian faith, and doing much good among them, towards which, he promises his best endeavors shall not be wanting."

1756. "Mr. Pollen, and all the other worthy missionaries, send favorable accounts." In 1760, Mr. Pollen notified the Church of his intention of leaving them very soon. He left in November of that year.

1761. "The Rev. Mr. Pollen, late the Society's missionary to the church of Newport, in Rhode Island, by a letter dated there July the 10th, 1760, acquainted the Society, that he had received an invitation to a parish in Jamaica, and he hoped the Society would not take amiss his acceptance of it, as he should always retain the utmost veneration for them; and, whether in or out of their service, gladly embrace every opportunity of promoting it; that he was pressed immediately to embark for Jamaica, but he would stay and officiate in Newport till the beginning of winter. And the church of Newport entreat the Society by a petition, dated September 23, 1760, to grant them another missionary in the room of Mr. Pollen, then about to leave them; and they take the liberty to mention Mr. Marmaduke Browne, the Society's itinerant missionary in New Hampshire, as a clergyman of a very good character, who had lately officiated to them to the great satisfaction of the congregation, and they hoped to be quite happy under his pastoral care, would the Society be so good as to appoint him to that mission. This the Society have granted, Mr. Marmaduke Browne joining in the request, together with his father, the Society's missionary at Portsmouth, in New Hampshire." The salary of Mr. Browne from the Society was fifty pounds. Mr. Roger Viets had a temporary appointment as school-master.

In 1762, the church edifice was greatly enlarged by moving

the easterly part about thirty feet, and adding as much in the middle. This was done at the expense of forty-six gentlemen, who took the pews thus added in full satisfaction for the expense of the enlargement. The same year, the Venerable Society not having written to Trinity Church, nor sent them the annual allowance as usual, the Church appointed the Rev. Mr. Browne as their minister with a salary of one hundred pounds sterling per annum, "provided the Society do not continue their mission here." The school was committed to the care of Mr. John Knotchell, the organist, as a temporary measure. But it appears from the Abstracts that the Society did continue to give to Mr. Browne fifty pounds.

1764. "The Rev. Mr. Marmaduke Browne, the Society's missionary at Newport, in the colony of Rhode Island, in his letter dated January 9th, 1763, with pleasure informs the Society, that his mission is in so flourishing a way, that several gentlemen have come to the resolution to enlarge the church very considerably, at the expense of at least five hundred pounds sterling. He adds, that at the instance of the associates of the late Dr. Bray, and with the hearty concurrence of the Society, he has opened a school for the instruction of negro children, to consist of fifteen of each sex, which is to be under his inspection, and which he trusts will answer the intentions of the charitable persons concerned in it. In the preceding half year he had baptized one black child and fourteen white children, one white adult and one black, and had had an addition of five communicants, making in the whole one hundred and nine."

1765. "The Rev. Marmaduke Browne, the Society's missionary at Newport, in the colony of Rhode Island, in his letter dated Feb. 29, 1764, writes, that notwithstanding the great enlargement of Trinity Church, there is still room wanting to accommodate all who would willingly attend. In this colony, he observes, a good harmony subsists between churchmen and

dissenters. The Quakers in particular express their regard for the church, from the experience they have had of the mildness and lenity of its administration. And his parishioners are constant and decent in their attendance on public worship, and unblamable in their lives. In his letter dated Sept. 19, Mr. Browne gives a particular account of the rents of the lands and houses left by Mr. Kay, for the use of a grammar master at Newport, which, from the 1st of April, 1765, will amount to the sum of sixty-four pounds five shillings sterling, from which deducting ten pounds to keep the house in repair, the estate will produce near fifty-four pounds sterling per annum, besides a small house for the school-master to reside in, which will rent for eight pounds sterling per annum. The Society are desired to recommend a grammar master for this school, as soon as a proper person can be procured. Mr. Browne has baptized in the preceding year forty-five infants, two white adults and one black, and has from 112 to 120 communicants."

1767. "The Rev. Mr. Marmaduke Browne, the Society's missionary at Newport, in Rhode Island, in his letters dated January 2nd, and July 1, 1766, writes, that he is constantly engaged in a succession of parochial duty, as much as he is well able to struggle with, and has the comfort to observe, that much good is done here, notwithstanding the many disadvantages they labor under in this colony. Within the year he baptized 43 infants, 2 white adults and one black, and has 120 communicants, 7 of whom are blacks, who behave in a manner truly exemplary and praiseworthy."

1772. The last allusion to the affairs of Trinity Church in the Abstracts of the Society is under the above date. "Advice has been received of the death of the Rev. Mr. Marmaduke Browne, the Society's worthy missionary at Newport, in Rhode Island. The people have chosen Mr. Bisset, who used to assist the missionary, and kept the school founded by Mr. Kay. But

the flourishing state and opulent circumstances of that parish having been fully represented, the Society do not think it consistent with their trust, to give any longer a salary from hence, as it would prevent their bounty where it is more wanted, to other churches, which cannot be supported without their assistance."

The Rev. George Bisset, mentioned above, came to this country as an assistant to the Rev. Mr. Browne and a school-master, in 1767. His passage was paid by Trinity Church. His ministry, as assistant, was not pleasant, on account of some misunderstanding in regard to compensation. On the Easter Monday following the death of Mr. Browne, which occurred March 19, 1771, Mr. Bisset was chosen minister of the Church. His salary was one hundred pounds sterling. In May, 1772, the Rev. William Willard Wheeler was chosen assistant minister of Trinity Church and school-master. He performed the duties of these offices until some time in 1776.

The parish of Trinity Church was incorporated in 1769. Owing to political troubles, the affairs of the parish were much interrupted from 1774 to 1784. The corporation, however, appear to have met and transacted all necessary business.

December 8, 1776, the British forces occupied the island of Rhode Island. They continued in possession until October 25, 1779. During this time, the Rev. Mr. Bisset officiated in the church. He withdrew with the British and went to New York, leaving his wife and child in Newport. His property was confiscated by the State, but it was afterwards restored to Mrs. Bisset, with permission to remove to New York.

Immediately after the British forces evacuated Newport, some young men of the town, and among them two American officers, took away the altar-piece of Trinity Church, which was ornamented with the King's arms and the Unicorn. After trampling on it, they carried it to the north battery and set

it up for a target. The other ornaments of the church were allowed to remain.

After the Rev. Mr. Bisset's departure, the services of the Church were discontinued during several years. The building was used by the "Six-Principle Baptist Society."

From 1781 to 1786, the church employed Mr. John Bours as a lay reader. In 1784, the Church requested him to take Orders and become their minister. He declined.

In October, 1786, the Rev. James Sayre was elected Rector of Trinity Church. Soon afterwards, he became involved in serious difficulty with the vestry and members of the congregation. The course taken by both parties appears to have been quite at variance with true charity. He left his charge in the latter part of 1788.

In December, 1789, the Rev. William Smith was chosen Rector of Trinity Church. The ministry of Mr. Smith here was not a peaceful one. The differences of former years were still active and divided the congregation into parties. He resigned and removed to Norwalk, Connecticut, April 12, 1797.

On the 5th of August following, Trinity Church invited the Rev. J. S. J. Gardiner, assistant minister of Trinity Church, Boston, to assume the Rectorship. Owing to the divided condition of the parish and the unwillingness of the Churchmen in Boston to part with him, he did not accept the invitation. But he recommended to the Church Mr. Theodore Dehon, as a person whose services might be had. Accordingly, Mr. Dehon was invited to visit Newport, and, on October 8, 1797, was chosen Rector of Trinity Church. His salary was fixed at seven hundred dollars per annum, with the use of the parsonage and glebe. January 7, 1798, Mr. Dehon entered on the duties of his ministry. He was very acceptable to the people and secured a state of harmony among them. His congregation

soon became large, and the pews were filled as in the time of Mr. Honyman.

In 1798, a vestry-room was built at the northeast corner of the church. In 1799, a school-house was erected on the site of the former one. During the year 1800, the Rev. Abraham Bronson had charge of the school and assisted in the services of the Church. He was succeeded, in 1801, by the Rev. Clement Merriam, who also acted as assistant minister. During the winter of 1802–3, Mr. Dehon, on account of ill-health, was in South Carolina. Mr. Merriam gave up the school to Mr. Jabez Whitaker and officiated in the church. Mr. Dehon returned in the spring of 1803. In the winter of 1803–4, he again went to the south. In his absence, Mr. John Ward, the school-master, served the Church as lay reader. November, 1805, he obtained Orders and was chosen assistant minister and school-master. In February, 1810, the Rev. Mr. Dehon resigned the Rectorship of Trinity Church, but continued to officiate until the 28th of October following. He then removed to Charleston, South Carolina, and entered on his duties as Rector of St. Michael's Church, becoming afterwards Bishop of the Diocese.

In 1810, the parish of Trinity Church raised a fund for the support of the clergyman. By their own efforts and a bequest of one thousand dollars from Mr. Samuel Brown of Boston, they created a fund of eleven thousand dollars.

Bishop Dehon was succeeded in the Rectorship of Trinity Church by the Rev. Salmon Wheaton, who continued in this office for thirty years, doing its duties with faithfulness and success. In 1840, the Rev. Francis Vinton became the Rector of Trinity Church, being duly instituted by Bishop Griswold, April 14, 1841.

The following memorandum with regard to Trinity Church may here be properly inserted: persons baptized from 1698 to 1750, 1,579; marriages, 455; burials, 731. From 1750 to 1785,

persons baptized, 1,143; marriages, 30; burials, 130. From 1785 to 1797, persons baptized, 243; marriages, 72; burials, 116. From 1797 to 1810, persons baptized by the Rev. Mr. Dehon, 212; marriages, 70; burials, 129. From 1810 to 1840, persons baptized by the Rev. S. Wheaton, 568; marriages, 120; burials, 448. From 1840 to 1842, persons baptized by the Rev. Francis Vinton, 147; marriages, 16; burials, 40. Total of persons baptized in Trinity Church, prior to 1843, 3,895; marriages, 763; burials, 1,594.

The Rev. Mr. Lockyer. There is not much known respecting this gentleman. Nicholas Lockyer, a native of Somersetshire, was a chaplain of Cromwell and provost of Eton. The Rev. Mr. Lockyer of Newport was probably a descendant of this Nicholas. It has not been ascertained when he came to America. His services were procured by Sir Francis Nicholson. He appears to have been a companion, to some extent, of Keith and Talbot. "He was maintained partly by the contributions of the people, and partly by a supply from England." Writing to the Secretary of the Society for the Propagation of the Gospel, April 4, 1704, Mr. Talbot remarked in regard to him: "I should not have forgott my honest brother Lockier of Rhode Island, who is very industrious when well. The Quakers themselves, as far as I can hear, have no evil to say of that Priest." Mr. Lockyer died in Boston, about April 20, 1704. *Coll. P. E. Hist. So. xli-xliii, 13, 22, 23; 11 Chr. Wit. and Ch. Advo. (1845) 169; Drake's Biog. Dic.; Boston News-Letter, April 24, 1704.*

The Rev. James Honyman was a native of Scotland and received there his education. In 1704, he was appointed by the Society for the Propagation of the Gospel, a missionary at Newport, Rhode Island. During forty-five years he was

Rector of Trinity Church. He officiated on week days frequently at Freetown, Tiverton, Little Compton, and Portsmouth. Under his care, Trinity Church became large and prosperous. He died July 2, 1750. His memory is perpetuated in the name of the highest hill on the southern extremity of the island. He was a master builder and laid well the foundation of Trinity Church.

Of the family of Mr. Honyman, little is known. The son who bore his name was born in April, 1710. He was educated for the Bar and became eminent in his profession. From 1732 to 1741, he was the Attorney-General of the colony. He took an active part in the controversy with Massachusetts respecting the eastern boundary of Rhode Island. In 1755, he was appointed by Governor Hopkins to attend the Congress of Governors and Commissioners of the Northern Colonies at Boston to concert measures against the French. From 1756 to 1764, he was first Senator of the colony. Afterwards he was appointed Advocate-General of the Court of Vice-Admiralty for the colony. He continued in this office until the Revolution. Mr. Honyman married Elizabeth, daughter of George Goulding of Newport. He died February 15, 1788, leaving two sons and six daughters. His sons died young. His daughters married persons who adhered to the Royal cause, and had much trouble in regard to the property of their father. In the end the State restored it to them. *Updike's Hist. Narr. Ch. (1st ed.) 343, 344; 2 Arnold's Hist. R. I. 17; Sprague's Anns. Am. Epis. Pul. 45.*

The Rev. Thomas Pollen was born in England. He was educated at Christ Church College, Oxford. For some time he was the minister of a Church in Glasgow. He was appointed a missionary to Rhode Island, February 9, 1754. He arrived in this country in the following May, and became the Rector of Trinity Church, Newport. His salary from the Society in England was

fifty pounds. His reception by the Church was very cordial; but a serious misunderstanding between him and his parishioners soon arose. In 1760, he resigned. In November of that year, he sailed to the island of Jamaica, where he had the care of a parish. *Sprague's Anns. Am. Epis. Pul. 47.*

The Rev. Marmaduke Browne, the second son of the Rev. Arthur Browne, was born in Providence, Rhode Island, in the year 1731. He was educated at Trinity College, Dublin. He took the degree of B. A., February 16, 1754. Having received deacon's and priest's Orders from the Bishop of London, he was appointed January 29, 1755, by the Society for the Propagation of the Gospel, an itinerant missionary in the Province of New Hampshire, and an assistant of his father at Portsmouth. December 11, 1760, he became the Rector of Trinity Church, Newport. The stipend allowed him by the Society in both positions was fifty pounds. In 1769, he visited England. He died March 19, 1771. Under the ministry of Mr. Browne, Trinity Church prospered and increased in numbers. He was a man of eminent talents, learning, and piety. He married an Irish lady of fortune, noted for her amiable manners and piety. She died January 6, 1767.

Mr. Browne left one son — the Hon. Arthur Browne, LL. D. He was educated at Trinity College, Dublin. He rose there to eminence. He was Senior Fellow, Senior Proctor, Doctor of Civil Law, and King's Professor of Greek. For some time he held the Vicar-Generalship of the Diocese of Kildare, and practised in the courts. He represented his college several years in Parliament. Soon after the Union, Dr. Browne was appointed Prime Sergeant. He died at Dublin in the summer of 1805.

Dr. Browne left two works — two volumes of miscellaneous essays and a work on Civil Law. Both works show large ability and have a lasting value.

In 1795, Dr. Browne caused the following tablet to be erected in Trinity Church, Newport: "To the memory of the Rev. Marmaduke Browne, formerly Rector of this parish, a man eminent for talents, learning, and religion, who departed this life on the 19th of March, 1771, and of Anne, his wife, a lady of uncommon piety and suavity of manner, who died the 6th day of January, 1767. This monument was erected by their son, Arthur Browne, Esq., now Senior Fellow of Trinity College, Dublin, in Ireland, and representative in Parliament for the same. In token of his gratitude and affection to the best and tenderest of parents, and of his respect and love for a congregation among whom, and for a place where, he spent his earliest and his happiest days. Heu! Quanto minus est, cum aliis versari, quam tui meminisse. M. D. CCXCV." *Sprague's Anns. Am. Epis. Pul. 79, 80; Updike's Hist. Narr. Ch. (1st ed.) 345, 346; 7 Hist. Mag. (Second Series) 355.*

The Rev. George Bisset came from England to Newport, by appointment of the Society for the Propagation of the Gospel, in 1767, as an assistant to the Rev. Mr. Browne and schoolmaster. It does not appear that he received any stipend from the Society. After the death of Mr. Browne, the Society refused to assist the parish, and Mr. Bisset was chosen minister, October 28, 1771. His salary was one hundred pounds sterling. He continued in this office until the evacuation of Rhode Island by the British forces, October 25, 1779. He went with them to New York. In 1786, he was appointed a missionary to St. John, New Brunswick. He died there in 1788. He was a learned, modest, and pious man. *Sprague's Anns. Am. Epis. Pul. 80; Updike's Hist. Narr. Ch. (1st ed.) 402, 403, 475.*

The Rev. James Sayre was a Scotchman. He graduated at the University of Pennsylvania in 1765. September 21, 1774,

he was appointed by the Society for the Propagation of the Gospel, a missionary to New York. He became the Rector of Trinity Church, Newport, in 1786. He left his charge some time in 1788. In 1790, he was the minister at Stratford, Connecticut. Here he pursued the same course of opposition to Bishop Seabury, to the measures taken for the organization of the Episcopal Church in this country, and to the changes in the Prayer Book, which occasioned him much trouble in Rhode Island. After leaving Stratford, he was for a short time at Woodbury. His subsequent history is not here known. *Updike's Hist. Narr. Ch. (1st ed.) 404, 405; Sprague's Anns. Am. Epis. Pul. 306.*

The Rev. William Smith, D. D., was a native of Scotland. He was born about the year 1754. He was educated at one of the Universities of that country. Having received Holy Orders, he came to this country in 1785. Soon after his arrival, he was settled, as the minister of Stepney Parish, in the State of Maryland. He continued in this place about two years. July 7, 1787, he became the Rector of St. Paul's Church, Narragansett. He left this Church January 28, 1790, and removed to Newport. He remained here in charge of Trinity Church until April 12, 1797. He then removed to Norwalk, Connecticut, and became the Rector of St. Paul's Church. He left this place some time in the year 1800, and went to New York. Here he opened a Grammar School and was quite successful. In 1802, he was chosen the Principal of the Episcopal Academy of Connecticut at Cheshire. In 1806, he left Cheshire and returned to New York and engaged in the business of private tuition in the classics. Subsequently he did duty for several years at Milford and West Haven, Connecticut. He died in New York, April 6, 1821.

Dr. Smith was a man of large and various learning. He did

much towards securing the organization of the Church in Rhode Island in 1790. He preached the sermon before the first Convention, holden at Newport, November 18, 1790. He wrote extensively on theological subjects. He compiled and published a book of chants and a work on primitive psalmody, designed to show the impropriety of singing metre psalms and the wisdom of the ancient practice of chanting. The Office for the Institution of Ministers, in the Prayer Book, was compiled by him. *Sprague's Anns. Am. Epis. Pul. 345-349; Updike's Hist. Narr. Ch. (1st ed.) 360-362.*

The Rt. Rev. Theodore Dehon, S. T. D., was born in Boston, December 8, 1776. He graduated at Harvard College in 1795, receiving the highest honors of his class. He studied theology under the direction of the Rev. Dr. Parker of Trinity Church, Boston. October 9, 1797, he was chosen the minister of Trinity Church, Newport, Rhode Island, and requested to obtain Orders with a view to his settlement. He was ordained Deacon by Bishop Bass at Newburyport, December 24, 1797. January 7, 1798, he entered on his duties at Newport. In 1809, the College of New Jersey conferred on him the degree of Doctor in Divinity. In 1810, he resigned the Rectorship of Trinity Church and accepted that of St. Michael's Church, Charleston, South Carolina. February 20, 1812, Dr. Dehon was elected Bishop of South Carolina. October 15, 1812, he was consecrated at Philadelphia by Bishop White, assisted by Bishops Hobart and Jarvis. Bishop Dehon died of the yellow fever, August 6, 1817.

As a minister of Christ, Bishop Dehon was very successful. In Newport and in the General Conventions of the Church, his influence was great and salutary.

Bishop Dehon did not publish much except various Episcopal Charges and Addresses. After his death, a selection from

his discourses, in two octavo volumes, was given to the world.

In October, 1813, Bishop Dehon married Sarah, the youngest daughter of Nathaniel Russell, Esq. His son became a clergyman. One of his daughters married the Rev. Paul Trapier. *Sprague's Anns. Am. Epis. Pul. 425-433; Updike's Hist. Narr. Ch. (1st ed.) 406-408.*

The Rev. Salmon Wheaton, S. T. D., "was born in Washington, Conn., on the 11th of Feb., 1782. He graduated at Yale College, in Sept. 1805. On the 6th of Jan. 1806, he began the study of the ministry, with Bishop Jarvis, in New Haven, with whose family he resided. Sept. 1st, 1807, he was ordained deacon, by Bishop Jarvis, in St. John's Church, Bridgeport. He began his ministry, at Stamford, Conn. Oct. 1st, 1807, where he had charge of the Church until the 4th of Sept. 1808, when he was ordained priest, in St. John's Church, Norwalk, by Bishop Jarvis. Soon after his ordination, he was elected assistant minister to the Rev. Dr. Hubbard, Pastor of Trinity Church, New Haven, where he remained until Sept. 11th, 1810, when he accepted the Rectorship of Trinity Church, Newport, R. I., and entered on his duties there early in the autumn. On the 28th of Sept. 1812, he was married to Miss Anne Dehon, sister of the Bishop, by Dr. Gardiner, in Trinity Church, Boston. Mr. Wheaton's time was fully occupied at Newport, by the care of his large parish, for which he raised a permanent fund of ten thousand dollars. He also established the first Sunday School in Newport, which was of great use, at that time, as there were then no public schools in the town, and many poor children were taught to read by the Sunday school teachers. Mr. Wheaton took a great interest in the affairs of the Diocese, and was for twenty years President of the Standing Committee, and, for the same number of years, was elected deputy to the General Convention. For thirty years, Dr. Wheaton attentively and faithfully performed

the clerical duties of his Church, being seldom absent from his post, and very infrequently disabled by illness, or any other cause. In the year 1840, circumstances occurred, which induced him to leave the parish, to the welfare of which he had devoted the best years of his life, and on Easter Sunday, he resigned the charge of the Church of which he had been so long Pastor. Even then, he took no vacation, but accepted a call to St. John's Church, Johnstown, N. Y., where he actively fulfilled his duties, until on Easter Sunday, 1843, he was taken so ill in Church, that he was obliged to leave it, before the services could be concluded. For nineteen months, he endured acute suffering, with a patience and fortitude, which will never be forgotten by those who had the privilege of ministering to him in his long illness. On the 24th of August, 1844, St. Bartholomew's day, he entered on the rest which remaineth for the people of God."

To this sketch of the life of Dr. Wheaton, kindly furnished by his daughter, the wife of David King, M. D., of Newport, nothing will be added. The records of Trinity Church and the Journals of the Diocese of Rhode Island, of the Eastern Diocese, and of the General Convention, show plainly that he did well his part in the service of the Church.

The Rev. Francis Vinton, S. T. D., D. C. L., was born in Providence, Rhode Island, August 29, 1809. He graduated at West Point in 1830. He left the army August 31, 1836. He read theology in the General Theological Seminary. In 1838, he was ordained a deacon by Bishop Griswold, and a priest by the same in 1839. He was the minister of St. Stephen's Church, Providence, Rhode Island, in 1839. He became the Rector of Trinity Church, Newport, in 1840. In 1844, he became the Rector of Emmanuel Church, Brooklyn, New York, and in 1847, he took charge of Grace Church, in the same city. In 1848, Dr. Vinton

declined the bishopric of the Diocese of Indiana. In 1855, he was elected an assistant minister of Trinity Church, New York. In 1869, he was elected to the professorship of Ecclesiastical Law and Polity in the General Theological Seminary. He died at Brooklyn, September 29, 1872.

II

ST. PAUL'S CHURCH

KINGSTOWN

A NUMBER of families attached to worship of the Church of England, prior to 1700, settled in the Narragansett country. They worshipped at first in private houses. In 1706, the Rev. Christopher Bridge became their minister. In 1707, the people of the Narragansett country made application to the Bishop of London for a missionary. In the same year (1707) they built a church by voluntary contributions. It was a timber structure, and commodiously situated for those who generally attended Divine Service. There were at that time in the county about four thousand people, including two hundred negroes, employed in husbandry and the raising of cattle, horses, and sheep. *Humphreys, 324, 325; 2 Arnold's Hist. R. I. 26.*

The petition of the people of Kingstown for a missionary was not answered until 1717. The Society for the Propagation of the Gospel then transferred the Rev. William Guy from South Carolina to this church. His salary from the Society was seventy pounds. He entered on his work with zeal. The members of the Church of England received him with many tokens of regard and joy. They at once provided him with a convenient house. As it was at some distance from the church, they gave him a horse and showed him favor in many other ways. He was respected by the people, and some who had lived irreligiously became constant attendants on Divine Worship. He often visited Freetown, Tiverton, and Little Compton. The labor of the mission and the change of climate proved too much for Mr. Guy. In 1719, at his own request, he was allowed to return to South Carolina. *Humphreys, 325, 326.*

The first entry in the records of the parish at Kingstown

is as follows: "Kingstown, in Narragansett, April 14, 1718. At a meeting of the parishioners aforesaid, the following persons were elected for Church Wardens and Vestry, for the year ensuing, viz.:

Mr. Samuel Phillips	*Church Wardens*
Mr. Samuel Albro	
Mr. Charles Dickinson	*Vestrymen*
Mr. Gabriel Bernon	
Mr. George Balfour	
Mr. Thomas Lillibridge	
Mr. John Keltridge	
Mr. Thomas Phillips	
Mr. John Albro	

"Messrs. Charles Dickinson, Gabriel Bernon, Samuel Albro, Samuel Phillips, and George Balfour were appointed to go to Boston, with a letter from the Vestry, in order to obtain a benefaction or contribution towards finishing the church of Narragansett. And Messrs. Phillips and Albro were also appointed to wait upon the gentlemen of Newport, in order to obtain the like benefactions." *Updike's Hist. Narr. Ch. (1st ed.) 40, 41.*

After the return of the Rev. Mr. Guy to South Carolina, in the autumn of 1718, the Rev. Mr. Honyman of Newport occasionally visited Kingstown and administered the sacraments.

On the 15th of June, 1720, the parish of St. Paul's Church, in order to obtain the services of a missionary, sent three letters to England,—one to the Lord Bishop of London, one to the Society for the Propagation of the Gospel, and one to the Hon. Francis Nicholson. In answer to this application, the Rev. James MacSparran was appointed by the Society, in the autumn of 1720, a missionary to Narragansett. He arrived at

his station and began his duties, April 28, 1721. His salary from the Society in England was seventy pounds per annum.

During the vacancy of the parish, after the departure of the Rev. Mr. Guy and before the arrival of his successor, in April, 1721, there was no parish meeting held. In May, 1721, at a regular meeting, it was voted that the Wardens and Vestrymen chosen in 1718 should continue in office until the next and more proper season for entering upon a new choice. At the same meeting, it was voted that a letter of thanks should be written by the church-wardens to the Society for sending the Rev. Mr. MacSparran to them as a missionary. It was read, approved, and ordered to be sent by the first opportunity. Mr. MacSparran presented to this meeting his Letters of Orders and a Letter Missive. Many similar letters were doubtless given. Very few of them were printed. As some persons may be pleased to read them, they are copied below from Updike's *History of the Narragansett Church* (1st ed.). The Letter Missive is very significant. It shows clearly the obligations assumed by the missionaries sent to this country by the Society for the Propagation of the Gospel. It throws much light on the course pursued by the missionaries at the commencement of the Revolution. One who duly regards the language and scope of this missive, which is here given as a sample, will not approve the harsh judgment passed upon this body of devout and honest men. Some men may say that a Society in England had no right to impose such obligations. This is a different question. It will not be discussed in this place.

By these presents, We, JOHN, by divine permission, Bishop of London, do make known unto all men, that on Sunday, to wit, the twenty-first day of August, A.D., 1720, in the Chapel within our Palace of Fulham, in the County of Middlesex, we, the aforesaid John, Bishop as aforesaid, solemnizing by the

protection of Almighty God the sacred rites of ordination, have admitted and advanced James MacSparran, Master of Arts at Glasgow, beloved by us in Christ, many ways to us commended for his praiseworthy life, and the gifts of his character and virtues, and in the study and knowledge of good letters, learned and sufficiently entitled, and by our examiners examined and approved, to the sacred order of Deacons, according to the usages and rites of the Anglican Church, in this behalf wholesomely made and provided, and him have then and there duly and canonically ordained Deacon.

In testimony whereof, we have caused our Episcopal Seal to be set to these presents. Given on the day and year aforesaid, and in the year of our translation the seventh.

JOHN LONDON [*Seal*]

By these presents, We, WILLIAM, by Divine Providence, Arch Bishop of Canterbury, of all England Primate and Metropolitan, do make known unto all, that on Sunday, to wit, the twenty-fifth day of September, A. D., 1720, in the Chapel in our Palace of Lambeth, we, the aforesaid William, Arch Bishop as aforesaid, by the protection of Almighty God, solemnizing a general ordination, have admitted and promoted James MacSparran, A. M., in the University of Glasgow, beloved by us in Christ, to us for his praiseworthy life, and gifts of character and virtues many ways commended, and in the study and knowledge of good letters learned and sufficiently entitled, and by us and our examiners examined and approved, (he having first subscribed all things in this behalf of right to be subscribed, and having sworn to all things required to be sworn unto,) to the sacred order of Presbyter, according to the usages and rites of the Anglican Church, in this behalf wholesomely made and provided, and him then and there to the Priesthood have duly and canonically ordained.

In testimony whereof, we have caused our Arch Episcopal seal to be set to these presents. Given on the day and year aforesaid, and in the year of our consecration the fifth.

WILLIAM CANTERBURY [*Seal*]

LETTER MISSIVE

[*Seal*] We, JOHN, by Divine permission, Bishop of London, to our beloved in Christ, James MacSparran, clerk, health and grace.

We grant and convey by these presents to thee, in whose fidelity, integrity of character, knowledge of letters, sound learning and diligence, we have full confidence, (thou having first taken as well the oath touching the acknowledgment of the supremacy of the Royal Majesty, according to the force, form, and effect of the statute of the parliament of the realm of Great Britain in that behalf, made and provided, as that concerning canonical obedience to us and our successors in all lawful and honorable things by thee to be paid and rendered; and having also subscribed the three articles set out in the thirty-sixth chapter of the book of constitutions or canons ecclesiastical, in the year of our Lord 1603, by royal authority published and promulgated,) our license and authority to discharge the ministerial office in the province of New England, in America, in the common prayer and other ecclesiastical services to the said office pertaining, according to the form prescribed in the book of Public Prayer, by the authority of the parliament of this illustrious realm of Great Britain, in that behalf made and provided, and the canons and constitutions in that behalf lawfully established and published, and not otherwise, or in any other manner; such license to continue only during our good pleasure.

In testimony whereof, we have caused the seal which we are wont to use in such cases to be affixed to these presents.

JOHN LONDON

Given in our palace of Fulham, in the county of Middlesex, on the third day of October, 1720, and of our translation the seventh.

Updike's Hist. Narr. Ch. (1st ed.) 64-68.

1721–22. The Rev. Mr. MacSparran, minister at Narragansett, reported to the Society, "that his congregation consists of about 160, with 12 Indian and black servants; that he has baptized 30 persons, 6 of whom are adults, from the age of 18 to 50, and the rest under that. The number of his communicants is but 12, but he has great hopes that it will be doubled in a short time."

1722–23. The Rev. Mr. MacSparran minister at Narragansett reported, "that he has baptized there the last year 7 adult persons, one a mulatto woman, and 6 children; and at Bristol, 3 adults and 5 children; the number of those who profess themselves of the Church of England is about 260, and that he has had 3 new communicants in the last year, and has so far prevailed as to have several children, during Lent season, come to the church every Sunday and publicly repeat the Church Catechism, which they performed with decency and distinctness; that the people are wonderfully enamored with that method of training up children."

Very soon after he was settled as a missionary at Kingstown, Mr. MacSparran became involved in a controversy in regard to a certain parcel of land, which in various suits and appeals extended through a period of about thirty years.

It does not agree with the design of this work to give a full account of these legal proceedings. No great and important principles were therein either involved or settled. But the contest was sharp and determined. Much bitterness was exhibited by both parties. Fortunately a large proportion of the papers written about the matter have gone into oblivion.

"In 1657, the chief sachems of the Narragansett country sold to John Porter, Samuel Wilbore, Thomas Mumford, Samuel Willson, of Rhode Island, and John Hull, Goldsmith, of Boston, Pettaquamscutt Hill, for sixteen pounds. Next year the sachem of Nienticut [Nyantic] sold some lands north of said purchase, for fifteen pounds, to the same purchasers. The whole purchase was about fifteen miles long and six or seven wide. Afterwards they associated Brenton and Arnold—jointly they were called *the seven purchasers.*" *2 Douglass's Summary*, 104.

"In 1668, five of the Pettaquamscutt purchasers—Porter being absent—passed the following order: 'that a tract of three hundred acres of the best land, and in a convenient place, be laid out, and forever set apart, as an encouragement, the income and improvement thereof wholly for an *Orthodox* person, that shall be obtained to preach God's word to the inhabitants.' It would seem that no deed or more formal conveyance was ever made." *Potter's Early History of Narragansett, p. 123.* It was surveyed out, platted, and the words "*to the ministry*," entered on the draft.

"From this proceeds the dispute, who is the *Orthodox* minister? By the Rhode Island charter, all professions of Christians seem to be deemed *Orthodox.* By one of the first acts of the Legislature, in 1663, all men professing Christianity, and of competent estates, and of civil conversation, and obedient to the civil magistrate, though of different judgment in religious affairs, shall be admitted freemen, and shall have liberty to choose, and be chosen officers in the colony, both civil and military." *2 Douglass's Summary, 104, 105.*

"These ministerial lands not being claimed by any *Orthodox* minister, in 1702, Henry Gardiner entered upon twenty acres of it, and James Bundy upon the remaining two hundred and eighty acres." *Potter's Early History of Narragansett, p. 123.*

"Most of the grantees have been of the Church of England, but most of them fell off into an enthusiastic sect called Gortonians, now extinct." *Douglass's Summary, p. 105.* And some joined the Congregationalists in other places, and others proved to be attached to them. "Perhaps at that time there were no Presbyterians or Congregationalists in Rhode Island; and at this time (1750), it is said there are, in North and South Kingstown, more people of the Church of England than of the Congregationalists and Presbyterians."

In 1719, George Mumford bought of James Bundy the possession of the two hundred and eighty acres. On the settlement of Mr. MacSparran at Kingstown, Henry Gardiner gave him the possession of the twenty acres, which he had entered upon.

After his settlement at Kingstown, Mr. MacSparran wrote to the Society for the Propagation of the Gospel in Foreign Parts in regard to these lands. In answer to his letter, the Secretary of the Society addressed the following letter to the Wardens and Vestry of St. Paul's Church:

London, June 5th, 1722

GENTLEMEN: The Society for the Propagation of the Gospel in Foreign Parts, having been informed by a letter from Rev. James MacSparran, their missionary among you, that three hundred acres of land have been formerly laid out in Narragansett for the ministry, which might be forever secured to your church, if you would raise a sum of money to reimburse the present possessor what he hath laid out upon it, which is represented to amount to one hundred and fifty pounds your money, the Society have therefore ordered earnestly to recommend to you the raising such a sum, for the purpose aforesaid, and they have the more reason to believe you will comply with the request, because you have always expressed your zeal and

readiness, (as much as in you lies,) to contribute towards the support of the Society's missionary residing with you.

I am, Gentlemen,

Your obedient serv't,

DAVID HUMPHREYS

To the Church Warden and Vestry, Narragansett

It does not appear what effort was made to secure the amicable settlement of this claim, recommended by the Society. If any attempt was made, it did not succeed. Soon after the receipt of the above letter, the Vestry having appointed Charles Dickinson, as *Questman*, to be joined with the Wardens, Mr. MacSparran, as incumbent, brought an action of ejectment against Mumford. The original grant (1668) being secreted, he lost his suit. He appealed to the King in Council, but the Society for the Propagation of the Gospel refusing to meddle with the affair, the matter rested and Mumford kept possession.

The Presbyterian minister, Mr. Torrey, brought an action against Gardiner for the twenty acres, but was cast, and Mr. MacSparran brought an action against Robert Hazard, the tenant of Torrey.

In 1732, Torrey brought an action of ejectment against Mumford. Both the inferior and superior courts of the State decided in favor of Mumford. Torrey appealed to the King in Council, and the decisions were set aside and possession ordered to Torrey, in 1734.

In 1735, Mr. Torrey conveyed the two hundred and eighty acres, which he recovered from Mumford, to Peter Coggshall and five others in fee, and in trust for himself and his successors in the Presbyterian ministry. These trustees leased the same to Hazard.

In 1739, the original deed of the ministerial land in the

Pettaquamscutt purchase, which had been secreted, coming to light, Mr. MacSparran, by legal advice, brought a new writ of ejectment against Hazard, the tenant on the two hundred and eighty acres. He lost his case in the courts of the State, but was allowed an appeal to the King in Council.

Upon a full trial before the King in Council at Whitehall, May 7, 1752, the following judgment was rendered:

Upon reading, at the board, a report of the Right Honorable the Lords of the Committee of Council for hearing appeals from the plantations, dated the 2d of this instant, in the words following, viz.:

"Their Excellencies, the Lords Justices, having been pleased, by the order of the 10th of July, 1740, to refer unto this committee the humble petition of James MacSparran, Doctor in Divinity, setting forth, among other things, that the petitioner is the complete incumbent, regularly licensed, of the Church of England, called by the name of St. Paul's Church, within the Pettaquamscutt Purchase in the Narragansett Country, in His Majesty's Colony of Rhode Island; and, as such, has filled the said church ever since the year 1721, and had the constant possession of part of the lands given for such a minister, and has defended his title thereto on repeated trials thereof. That on the 4th day of June, 1668, at a meeting of the partners in the said purchase, they drew up and signed a deed, or agreement, in writing, concerning the said purchase and the affairs thereof, whereby they gave and granted forever, three hundred acres of their said purchase for an Orthodox Minister, in the following words: 'That a tract of three hundred acres of the best land, and in a convenient place, be laid out and forever set apart as an encouragement, the income and improvement thereof, wholly for an Orthodox person that shall be obtained to preach God's word to the inhabitants.' That on the 5th

day of December, 1679, another deed was executed, whereby the said three hundred acres, for the ministry, was allowed and made good. That about 1692, a plan of the Pettaquamscutt Purchase lands was laid out by Smith, a surveyor, and the word '*ministry*' ordered to be wrote upon the plan of said three hundred acres. That, on the petitioner's arrival there, he was put into and has ever since enjoyed, twenty acres, part of the said three hundred acres, as of right belonging to the said church. But Mr. George Mumford, who was in the occupancy of the remaining two hundred and eighty acres, refusing to deliver the same to the petitioner, he, in July, 1723, brought his writ of ejectment against the said Mumford, to recover the same; but the original vote of the 4th of June, 1668, being concealed from the petitioner, he, for that reason only, failed in recovering said lands in that action. That Mr. Joseph Torrey, pretending himself to be an ordained settled preacher of God's Word to the inhabitants of South Kingstown, of the Presbyterian persuasion, in June, 1732, brought his ejectment against the said George Mumford for the recovery of the said two hundred and eighty acres of land, on trial whereof, he produced the said original vote of 1668. On trial of which action in the Inferior Court, the verdict and judgment were against the said Torrey, and in the Superior Court a special verdict was found, *that if the said Torrey was an Orthodox Minister according to law*, then they found for him, otherwise for the defendant. On which special verdict, the said Superior Court gave judgment for the defendant against the said Torrey, both of which judgments, on an appeal brought therefrom by the said Torrey, were by His Majesty's order in Council reversed, and possession thereof accordingly delivered by the said Mumford to the said Torrey, who assigned the same to six trustees, who leased the same to Robert Hazard, gentleman. That the said original vote of 1668

being now brought to light, the petitioner was advised it was his duty to support the rights of the Church of England, so far as to have one real suit upon the whole title, whether the said two hundred and eighty acres did, or did not belong to the Church of England, as by law established. And in order thereto, the petitioner on the 2d of December, 1735, sued out a writ against the said Robert Hazard, the terre-tenant, for the recovery of said two hundred and eighty acres of land, and afterwards filed his declaration before the Inferior Court of Common Pleas for King's County, in Rhode Island, setting forth the said original grant to an Orthodox person in 1668, and insisted on the petitioner's title thereto as incumbent of the Church of England, called St. Paul's, within the Pettaquamscutt Purchase, and in right of his said Church he being regularly licensed thereto. That the said defendant, Hazard, put in his plea and answer thereto, thereby insisting on two pleas in abatement, three pleas in bar, and finally on the general issue of not guilty. That on the 6th day of January, 1735, the said Inferior Court overruled both of the defendant's pleas in abatement, but at the same time barred the petitioner's action upon the first of the pleas in bar. That the petitioner appealed therefrom to the Superior Court in Rhode Island, who overruled the defendant's first plea in bar, and consequently reversed the judgment of the Inferior Court, but they likewise gave a like judgment in effect, for they finally barred the petitioner's action. That His Majesty in Council, on the petitioner's application for that purpose, was pleased to permit him to appeal from the said judgment, which the Court below had refused him, and on hearing that appeal, His Majesty was pleased by his Order in Council of the 8th of March, 1737, to direct that so much of the Superior Court's judgment as barred the petitioner's action should be reversed, and that the defendant should restore his costs which had been

taxed against the petitioner, and that it should be remitted to the said Court to proceed to hear the results of the cause. That the said cause came on accordingly to be tried on its merits before the said Superior Court, at their session which began on the 27th of March, 1739, but was continued to the 2d of April, following, when the jury found a verdict for the defendant, which the Court accepted and gave judgment thereon, that the defendant should have and recover the petitioner's costs, which was taxed at £19, 12, 10. That the petitioner, conceiving himself greatly aggrieved by said verdict and judgment, prayed and was allowed an appeal therefrom to His Majesty in Council. And the petitioner humbly prays that the last verdict and judgment of said Superior Court may be reversed and set aside with costs; and that the defendant may restore to the petitioner the said £19, 12, 10, the costs which the petitioner paid, and that judgment may be given for the petitioner to recover and have possession delivered to him of the said two hundred and eighty acres of land sued for, and for the defendant to pay the petitioner's cost, to be taxed by the proper officer of said Superior Court.

"The Lords of the Committee, in obedience to their Excellencies order of reference, did, on the 25th of last month, and again on this day, take the said petition and appeal into their consideration, and hear all parties therein concerned, by their council learned in the law, and do agree, humbly, to report to your Excellencies as their opinion, that the said judgment of the said Superior Court should be affirmed."

Their Excellencies, the Lords Justices, this day took the said report into their consideration, and were pleased with the advice of His Majesty's Privy Council, to approve thereof, and to order that the said judgment of the said Superior Court be, and it is hereby affirmed. Whereof the Governor and Company of His Majesty's colony of Rhode Island and Providence

Plantations, for the time being, and all others whom it may concern, are to take notice and govern themselves accordingly.

W. SHARPE

Updike's Hist. Narr. Ch. (1st ed.) 74-81.

One can hardly accept the affirmation of Updike that "the decision of this cause was a noble instance, in the history of British jurisprudence, of the triumph of principle over the sectarian partialities of the judges." It was simply confounding the proper meaning of language. Because a jury, many years after all the parties concerned in the gift were dead, found that they were Presbyterians or Congregationalists, the King, in his great wisdom, was pleased to decide that for one to be *Orthodox* was to be in good standing with his particular sect. Thus this property was taken forever from the Episcopal Church. During several years it did not yield much return. Subsequently it was sold, and the proceeds of the sale constitute a fund of more than five thousand dollars. *Updike's Hist. Narr. Ch. (1st ed.) 81, 82.*

1723–24. The Rev. Mr. MacSparran wrote to the Society, "that he has baptized 6 adult persons last year, one of whom is an Indian woman, and several children, and had four new communicants; that there are about 200 Indians and negroes, 20 of which constantly come to church."

1731. "The Rev. Mr. MacSparran, missionary at Narragansett, writes, that he proceeds with good success on the labors in the duties of his mission; that, besides children, he hath lately baptized one adult and a negro; that it is his common practice to expound the church catechism to children one Sunday in each month, in the hearing of the congregation, to the great improvement of the elder people as well as of the children."

In June, 1736, Mr. MacSparran went to England on a visit, and returned in August, 1737. During his stay in England the University of Glasgow conferred on him the degree of Doctor in Divinity.

"The Rev. Mr. MacSparran, minister at Narragansett and Warwick, writes, Sept. 21, 1738, that he had baptized twenty-eight persons, of whom ten were adults, the last half year, and one of them the lady of Mr. Abraham Francis, a person of some consideration at Warwick, and he since hath received her to the communion."

1740–41. "The Rev. Dr. MacSparran, missionary at Narragansett and Warwick, acquaints the Society, by a letter dated October the 1st, 1740, that he continues to discharge his parochial duties at both his churches with diligence and fidelity, well knowing that he is to give an account of his ministry, not only to the board of the Society, but also to a much higher tribunal. He blesses God that he hath reason to think that he doth not labor in vain, but that both the knowledge and practice of Christianity increase and gain ground in his parish; he had received lately six new communicants, and baptized three well instructed serious adults, of whom two he had already admitted to the sacrament of the Lord's Supper, and should soon admit the third, through God's blessing."

1741–42. "The Rev. Dr. MacSparran, missionary at Narragansett and Warwick, acquaints the Society, by a letter dated May 4th, 1741, that he had baptized seventeen children and three adults, bred in Quakerism, who, together with four other persons of competent knowledge and of a good life, had increased the number of his communicants to forty-eight persons; and that he continues his usual visits to Warwick, and doth duty there twice in a month, when health and weather permit, and sometimes in several distant corners of Narragansett. He thanks God that religion gains ground both among

white people and black; and he intends to devote Sunday mornings early for a catechetical lecture to the negroes, as he doth the interval between prayers and sermon, once a month, for catechising the white children. And by a second letter, dated Sept. 22nd, 1741, the Doctor writes, that he had baptized four children and one Indian adult, and admitted two new members to the communion; and he had begun the catechetical lecture for the negroes, and spends one hour immediately preceding divine service, in catechising and instructing these poor wretches, who, for the most part, are extremely ignorant; and whether from the novelty of the thing, or, as he hopes from a better motive, more than fifty slaves give their attendance. He writes further, that in the middle arm of the sea, which divides Rhode Island from the Narragansett shore, lies an island called Connanicut, about eight or nine miles long, and two wide, containing about four or five hundred inhabitants, who had never had Christianity preached to them in any other shape than Quakerism, until he preached to them on the 4th of August and 9th of September last, upon express invitation from them; and the appearance of doing some good among them is so promising, that he is determined to visit them once a month. The Society, well pleased with the foregoing accounts, hath sent the Doctor a folio Bible and a Common Prayer Book, and some small tracts proper to promote true religion."

1742–43. "By letters from Rhode Island government, we are informed likewise that the church continues to flourish at Newport, under the care of the Rev. Mr. Honyman, and at Narragansett, under the care of the Rev. Dr. MacSparran, where seventy negroes and Indians attend on it in public, whom the Doctor frequently catechises and instructs for an hour before divine service begins; and by him the people of Connanicut, mentioned in the abstract of last year, return their thanks

to the Society for a folio Bible and a Common Prayer Book for the public, and the pious tracts sent them for their private use; and purpose the building of a church for the more decent celebration of divine worship."

In the autumn of 1754, Dr. MacSparran and his wife embarked for England to visit his friends and native country, and to improve his health, which had become impaired by the severity of the climate, and the arduous duties of his mission. During his residence in London, his wife died of the small-pox. He returned in February, 1756. He died at his house in South Kingstown, December 1, 1757. He had been the minister of St. Paul's Church for about thirty-seven years. He was buried under the communion table of that church, December 6.

During his Rectorship, Dr. MacSparran baptized five hundred and thirty-eight persons. The number of his communicants was about fifty.

December 23, 1757, the Wardens of St. Paul's Church addressed the following letter to the Society for the Propagation of the Gospel:

Rev. Sirs: It is not without great concern and grief, that we make you acquainted with our present situation — truly melancholy by the loss of our late worthy minister, Dr. MacSparran. With the highest sense of our obligations to the Society, we take this opportunity to return our most sincere thanks for their long and charitable assistance; and at the same time must beg for the further continuance of it, as we are still very far from being able to support a minister at our own expense. But we are ready to do everything in our power, in compliance with the order of the Society, as far as we are able, towards his more comfortable subsistence, by finding a house and glebe with £20 sterling per annum. It does not become parishioners to point out to the Society any particular person for the office;

but we hope we may be permitted so far to express our sentiments without running the hazard of offending, that it would be disagreeable to us to have a neighboring missionary removed to Narragansett, who has lately given great offence to his brethren and us, by being officious in settling a dissenting teacher at New London, and injudicious enough to be present at his ordination. It is not possible that we should be often visited by the neighboring clergy, because most of them are at too great a distance for us to expect it from them; and all of them have sufficient employment in their own cures. For which reason, among many others, we hope the Society will be pleased to consider our distress and provide a remedy, that neither we, nor our children, may be deprived of the salutary means of salvation.

Your speedy action on this our humble request, will be received with the greatest thankfulness by, Rev. Sirs,

Your most obliged, and most humble servants,

JOHN CASE
JOHN GARDINER } *Wardens*

To the Sec'y of the Society for the Propagation of the Gospel, etc.

Updike's Hist. Narr. Ch. (1st ed.) 265, 266.

The last of the Abstracts of the Society which has regard to Dr. MacSparran is here appropriate. "The Rev. Dr. MacSparran, the Society's missionary at Narragansett, died there on the 1st of December, 1757, and by his last will, dated May 23, 1753, he hath given a convenient spot of ground for a church and burying place, on the north-west corner of his land, to build a church upon, if need should hereafter so require. He likewise, after his wife's decease, hath bequeathed his farm in that parish, as a convenient dwelling-house, to such Bishop of the Church of England and his successors, forever, as shall

be regularly sent, and set over that part of his Majesty's plantations where the said farm lies, with this proviso: that at least the three Bishops in direct succession, be born or educated in Great Britain or Ireland;—also, that the said Bishop be sent at farthest within seven years after his wife's decease, (she died in England, of the small-pox, in the year 1755.) And to supply the loss of Dr. MacSparran to his congregation, the Society hath appointed the Rev. Mr. Fayerweather, a native of New England, of so very good a character, and so well recommended when he came to England for holy orders in the year 1756, that the University of Oxford was pleased to honor him with the degree of Master of Arts, to succeed Dr. MacSparran as their missionary to the church of Narragansett."

The Rev. Samuel Fayerweather was appointed to New England by the Society for the Propagation of the Gospel, March 25, 1756, but he was sent to South Carolina. Prior to his transfer to Narragansett, St. Paul's Church had asked the appointment of the Rev. Jeremiah Leaming, the catechist of Trinity Church, Newport, to be their minister, by the following letter:

Narragansett, Jan. 27, 1758

Rev. Sir: We lately acquainted the Society with the death of the Rev. Dr. MacSparran, and begged the continuance of their compassion and charity in assisting us to provide and support a successor. We further beg leave to say, that we have labored to qualify ourselves for the favor we ask, by complying with the Society's general instructions, in cases of a like nature.

We have provided a house and glebe for the use of a minister, and have, by an instrument under the hands of all the Episcopal men of the parish, obliged ourselves to pay annually £20 sterling to the support of a minister who shall suc-

ceed to this charge. The parish have more cheerfully contributed to make the provision, in hopes that the Society will indulge them in the appointment of Mr. Leaming of Newport, to this cure, who is universally acceptable to this people; and from whom they expect all the advantages of a pious and worthy pastor. We do therefore for ourselves, and at the request of all the parish, most humbly beg the Society would approve of Mr. Leaming for this mission.

We are, Rev. Sir,

Your obedient humble servants,

JOHN CASE
JOHN GARDINER } *Wardens*

To the Sec'y of the Society for the Propagation of the Gospel, etc.

Updike's Hist. Narr. Ch. (1st ed.) 268, 269.

For reasons not now known, the Society did not grant the above request; but in the autumn of 1758, they transferred the Rev. Mr. Fayerweather from Wineyaw, South Carolina, to Narragansett. Perhaps the only reason which governed them was his failing health at the South and his desire for a parish in New England. Owing to the detention and miscarriage of letters, the transfer was not effected until the summer of 1760. The following letters have some value, and may be properly inserted in this place.

Charter-House, Jan. 29, 1760

REV. SIR: I am much concerned that none of the letters I have wrote, concerning the Society's appointment of you to succeed Dr. MacSparran in the church of Narragansett, have come to your hands, particularly that dated September 21, 1758, in which I thanked you for the kind concern for me on the report of my death; but that you had lost another very val-

uable friend, Doctor Bristowe; and that the Society, out of regard to your bad state of health, and your importunity to be received into their service in one of the Northern colonies, had appointed you to be their missionary to the Church of Narragansett in New England, with a salary of fifty pounds per annum, from the quarter day preceding the first Sunday you should officiate there as their missionary. That this is the highest salary which, by a standing rule, the Society give to a new missionary. And the church of Narragansett hath provided what they call a good house and glebe, and obliged themselves by a writing to pay £20 sterling per annum to the missionary of their church. And in that letter to you, I enclosed a letter to the church-wardens and vestrymen in your recommendation; and a copy of both these was sent to Carolina and New England directed to you, but by the different motions, or some other accident, it seems neither reached you. Your appointment to Narragansett is also mentioned in the abstract of the Society's proceedings in the anniversary sermons, so that it hath been sometime well known in New England, and I hope may before this time, or at least before this comes to your hands, have come to your knowledge likewise. And that you did, or will immediately afterwards, remove to Narragansett, where that God may grant His blessing to your spiritual labors, in the cause of Christ and His true religion, to the edification of the good people committed to your pastoral care, and the eternal salvation of you all, is the hearty prayer of

Your affectionate brother,

And servant in Christ,

PHILIP BEARCROFT, *Sec'y*

To the Rev. Mr. Fayerweather, South Carolina

GENTLEMEN: The Society for the Propagation of the Gospel in Foreign Parts, condole with you on the death of Dr. MacSparran, and to supply to you that loss, they have appointed the bearer, the Rev. Mr. Fayerweather, their missionary to you, with a salary of £50 per annum, (the highest salary given by their rules to any new missionary,) on condition that you provide for him a good house and glebe, and twenty pounds sterling per annum, as you promise and engage in your petition.

Mr. Fayerweather they imagine is not unknown to you, and they hope will be very acceptable to you, not only from his known good character and ability, but also as a New-England man. That God may grant His blessing on all his spiritual labors among you, and that he may build you up in the true faith of Jesus Christ to your eternal salvation, is the hearty prayer of,

Gentlemen,

Your very humble servant,

PHILIP BEARCROFT, *Sec'y*

To the Church Wardens and Vestry of the Episcopal Church, Narragansett, New-England

REV. SIR: The honor we owe to the venerable Society for Propagating the Gospel, etc., as a church under their especial care, and their great goodness in providing us worthy pastors from time to time, we can better admire than express. And as in our late destitute state, while we were bemoaning the loss of the Rev. Dr. MacSparran, whose light we rejoiced in many years, no sooner was our grief known on this melancholy occasion, but a successor appointed much to our satisfaction; and more so, as he was a native of the land in which we live. The amiableness of whose views are visible and clear from his resigning a superior benefice in another part of the continent

to ours; whom we trust we have comfort in, and whose ministry, considering his valuable gifts and accomplishments, will be highly acceptable and pleasing to us.

With double joy we received Mr. Fayerweather on his arrival among us, being afraid something or other had happened to disappoint our sanguine hopes—he not arriving for above a twelvemonth after the news of his appointment reached our ears, by reason of a detention of the Society's letters to him.

Mr. Fayerweather opened his mission on the 24th of August, 1760, the advantage of whose instructions and exemplary life we unitedly wish for a long series of time to enjoy; humbly depending on God, the Creator and Sovereign Disposer of all things, for His blessing, from Whom proceeds every good and perfect gift.

In compliance with the Society's instructions and our promise, we have made the most ample provision for his settlement and support. And that we might render the living of St. Paul's worthy of the acceptance of gentlemen of character and reputation, whenever by the Providence of God it becomes vacant, we shall do everything further that is required of, or may be expected from, us.

Entreating the venerable Society to accept this dutiful address, and thanking that honorable and august body in a proper and becoming manner for all favors, and particularly this last instance of their esteem and notice in relation to a spiritual watchman, who is to watch for souls, as one that must give an account, we beg leave with the greatest deference, duty, and regard, to subscribe ourselves,

Your most obedient, devoted humble servants,

JOHN CASE
JOHN GARDINER } *Wardens*

Updike's Hist. Narr. Ch. (1st ed.) 270-274.

A proviso contained in the will of Dr. MacSparran, not mentioned in the Abstract of the Society, was, that in case no Bishop arrived within the specified time, he devised one half of his estate to the son of his brother Archibald, who had emigrated from the North of Ireland and settled at the Forks of the Delaware River, and had subsequently deceased, and the other half to his brother-in-law, Dr. Sylvester Gardiner of Boston.

About the time of the settlement of the Rev. Mr. Fayerweather, Mr. James MacSparran, a nephew of the Doctor, arrived in Narragansett from White Creek, Pennsylvania, to claim his rights under the will. In order to fulfil their promises to the Society, John Case, Francis Willet, Thomas Brown, John Brown of Newport, Matthew Robinson, Lodowick Updike, and Thomas Hazard united in the purchase of the half belonging to Mr. MacSparran. They paid him £150 sterling. Afterwards Messrs. John Case, Francis Willet, and Thomas Brown purchased the half belonging to Dr. Gardiner for the same amount. Dr. Gardiner, however, discounted, in favor of the purchasers, one hundred dollars. The whole property was conveyed by deed to St. Paul's Church to be a glebe and parsonage forever. This glebe consisted of one hundred acres. But after the removal of the Church to Wickford in 1800, the residence of the parson on this property became inconvenient. It was sold by the Corporation in 1842, and the proceeds profitably invested. *Updike's Hist. Narr. Ch. (1st ed.) 274-276; Hawkins, 256.*

During the vacancy of the parish after the death of Dr. MacSparran, it was much weakened by deaths, removals, and other causes. Only twelve persons came to the first communion after the settlement of Mr. Fayerweather, and his largest congregation was not more than one hundred.

1762. "The Rev. Mr. Fayerweather, the Society's missionary

at Narragansett, by his letter dated Dec. 1st, 1760, which was laid before the Board April 17th, 1761, acquaints the Society, that after officiating a few Sundays in the parish church of St. Paul in his new mission, he had the misfortune of spraining his right ancle, which till that time had confined him in great pain, but promises upon his recovery, to be diligent in the Society's service and obey their injunctions, and to exert himself to the utmost of his strength and capacity, to the honor of God and the propagation of the Gospel of our Great Redeemer. By another letter, dated March 20, 1761, we learn, that he is so far restored as to go out again, and promises to do his utmost to redeem the lost time. He complains that Quakers, Baptists, Fanatics, Ranters, Deists and Infidels, swarm in that part of the world. But in another letter, dated August 1st, 1761, writes, that his own flock, to his unspeakable comfort, increase in number, and, as he judges by their fruits, grow in the grace and virtues of the Christian life. He adds, that many good books are wanted in the Narragansett country, for the suppressing of Deism, Infidelity and Quakerism, which, if sent to his care and disposal, he promises shall be distributed in a manner beneficial to his own people, and to those who dissent from our establishment. Which request the Society have complied with; and besides Bibles, Common Prayer Books, and many pious tracts, have sent twelve copies of West on *The Resurrection*, and Littleton on *The Conversion of St. Paul*, and twelve of Leslie's *Short and Easy Method with the Deists.*"

1763. "The Rev. Mr. Fayerweather, the Society's missionary at Narragansett, in his letter dated August 10, 1762, writes, that he has his dwelling in the midst of persons who take too many occasions of expressing great bitterness against the Church of England. Thus situated, he finds it best to be mild and gentle, peaceful and forbearing, which the Society ear-

nestly recommends to him and all their missionaries. In consequence of this behavior, Mr. Fayerweather says, several have lately conformed to the church from the Anabaptists and other persuasions. He has baptized five adults and eight infants within the year. In this part of America he finds immersion preferred, among persons in adult years, to sprinkling—and whenever it is required, administers it in that way, as the church directs. When he first opened his mission his congregation consisted of a very small number, but is since enlarged, and in the summer season appears numerous. His communicants have increased from twelve to twenty and upwards; and with those from Warwick, where he frequently officiates, and where there is a great appearance of piety and seriousness, make upwards of thirty-five.

"The Society have received a petition from the Church of Warwick, dated June 17, 1762, praying that they may have the benefit of Mr. Fayerweather's ministry, and that of Mr. John Graves, of Providence, who has been exceeding kind to them. . . . The Society, taking the case of the church of Warwick into their consideration, have agreed to desire Mr. John Graves to officiate at the church of Warwick once a month on Sundays, and as often as he can conveniently on week days, and to make an addition of fifteen pounds to his salary for his service at Warwick."

1764. "The Rev. Mr. Fayerweather, the Society's missionary at Narragansett, in the colony of Rhode Island, in his letter dated March 10th, 1763, writes, that his parish church is well filled in the warm and moderate seasons of the year, but in the winter his congregations are small on account of the extreme cold. To remedy this inconvenience, he has been urged, in imitation of his predecessor, to officiate in his own house in the severe weather; but has refused to comply till he has obtained the Society's leave. In answer to which, he was desired,

if possible, to make his church warm and comfortable in the severest weather; but if that cannot be done, and his house is large enough for the reception of all who are willing to attend, the poor as well as those of better rank, he may have leave to perform Divine Service in his own house when it is absolutely necessary, and not otherwise."

In 1770, St. Paul's Church lost by death two of its faithful members. John Gardiner, Esq., great-uncle of the Rev. J. S. J. Gardiner, D. D., of Boston and brother-in-law of Dr. MacSparran, died at the old family residence on Boston Neck, July 7, 1770, and was buried in the churchyard of St. Paul's Church. July 29, 1770, John Case, Esq., died at Tower Hill, and was also buried in the churchyard of St. Paul's Church. A funeral sermon was preached by Mr. Fayerweather.

During his life Mr. Case was benevolent and exemplary. In his will he made several liberal bequests. "He gave his homestead on Tower Hill, Quaker Hill farm and wood lot, in Narragansett, to the use of his wife for life; and, after her decease, in trust, for the use of the Society for the Propagation of the Gospel in Foreign Parts—the rents, issues and profits to be applied towards the support of an *Episcopal Bishop* of the Church of England, when it should please God that one should be sent over properly appointed and consecrated to preside over the Episcopal churches in North America, whose diocese or district should comprehend the Narragansett country and none else; and these bequests were for no other use or intent whatsoever. And before a bishop should be sent over, the rents and profits should be appropriated towards the maintenance of the poor belonging to the Church of England in Narragansett, who were of sober lives and conversation, by the officers of the church for the time being.

"He also bequeathed $500 for building a church on the lot given by Dr. MacSparran for that purpose; $150 for repairing

the old church of St. Paul's in North Kingstown, and if not repaired, but a new one built on the MacSparran lot, then the $150 to be appropriated for that purpose; $50 for a school-house on Tower Hill, and $350 in trust, the interest to be applied to educate poor children in the school-house at Tower Hill.

"There being no bishop answering to the provisions of the will, the church of St. Paul's, in Narragansett, took possession of the several devised estates, after the death of his wife, in 1798, and appropriated the rents for the support of the poor of the church and its repairs until 1813. At this period, the Trustees of Donations in Boston, through their agent, the Rev. William Montague, obtained possession of the Tower Hill estate, claiming it in behalf of the Bishop of the Eastern Diocese, which embraced Rhode Island. The wardens of St. Paul's commenced an action to recover possession. The controversy was finally compromised, and the estate of the late Mr. Case was surrendered to the Trustees of Donations, upon their agreeing to pay four per cent of the income for the use of St. Paul's church forever. The Trustees of Donations then leased the estates for 999 years. The leases being personal estate, on the death of the lessees, the leases were sold at auction by their administrators; in consequence whereof the annual payments to the church by the Trustees of Donations became interrupted, and the church of St. Paul's re-entered for condition broken, and now hold the estates in the same manner as before the surrender.

"The other benevolent donations were never applied for, and are now lost."

Phillippa, the wife of John Case, Esq., daughter of Charles Dickinson of Narragansett, died January 26, 1798. "'She was a lady of real piety and goodness.' She was buried by the side of her husband." *Updike's Hist. Narr. Ch. (1st ed.) 330-332.*

1774. "The Rev. Mr. Fayerweather writes, that the church of St. Paul's, in North Kingstown, is repairing."

"Sunday, November 6, 1774, is the last entry made by Mr. Fayerweather on the parish record. The controversy between the colonies and the mother country had at this period assumed a serious aspect. The majority of the society of which Mr. Fayerweather was pastor being whigs, they objected to the use of the prayers for the King and royal family, and for the success of His Majesty's arms. He felt that he could not conscientiously dispense with them without a violation of his ordination vows, although he was personally esteemed as a friend of the American cause. The church was consequently closed. He occasionally preached at private houses until his death, which occurred in the summer of 1781. He was buried under the communion table of St. Paul's, beside the corpse of Dr. MacSparran." *Updike's Hist. Narr. Ch. (1st ed.) 358.*

In his will, Mr. Fayerweather gave his library to King's College, New York, and pictures of himself to sundry parties; but owing to the inefficiency of the executor, his injunctions were not complied with.

During his Rectorship of St. Paul's Church, Mr. Fayerweather baptized forty-five persons.

St. Paul's Church was used as a barrack by the American soldiery during the Revolution. From 1774 to 1784, the parish records contain no entry. In April, 1784, nine persons met together, and by a committee, invited the Rev. Mr. Fogg of Pomfret, Connecticut, to become the Rector. He declined. In 1787, the parish invited the Rev. William Smith to the Rectorship. He accepted the invitation, and continued to officiate until 1790. During his Rectorship, Mr. Smith baptized thirty-nine persons.

In 1791, Walter C. Gardiner was appointed Lay Reader of St. Paul's Church. Afterwards, having obtained Orders, he

became the Rector, and held that office until 1794. He was succeeded by the Rev. Joseph Warren, who officiated until the autumn of 1805.

In 1791, St. Paul's Church was incorporated. In 1794, this charter was repealed and a new one granted.

In 1799, the parish of St. Paul's Church voted, nine to two, to remove the church edifice, erected in 1707, five miles further north, to the village of Wickford. It was voted at the same time to build a new church on the site given by Dr. MacSparran, on MacSparran Hill, for the convenience of the church people residing in South Kingstown, and that the Rector should officiate alternately in Wickford and South Kingstown. The old church was removed in 1800. The new one contemplated was not built. The site of the old church and the burial-ground, where the ashes of many of the faithful repose, still (about 1875) belong to the Episcopal Church.

From 1809 to 1813, Mr. Isaac B. Pierce of Newport acted as Lay Reader of St. Paul's Church, Wickford. In 1812, the Rev. James Bowers became Rector, and continued to officiate until 1814. In 1817, Mr. Lemuel Burge was chosen Lay Reader, and officiated as such two years. The Rev. Patrick H. Folker officiated, after Mr. Burge, in this church about one year. Mr. Burge, having been ordained, became the Rector in May, 1820, and retained that office until Easter, 1834. The church at Tower Hill in South Kingstown having been built while Mr. Burge was Lay Reader, and consecrated in November, 1818, he did duty in North Kingstown and South Kingstown alternately. From June, 1834, to September, 1836, the Rev. Francis Peck was the minister of these parishes. In 1837, Mr. Burge returned to his former charge, but on account of ill-health was obliged to resign at Easter, 1840. In the August following, the Rev. John H. Rouse was chosen Rector of St. Paul's Church, Wickford, in North Kingstown, the parish having been divided

in 1832. Since that time, Wickford and Tower Hill have acted independently of each other.

The Rev. Christopher Bridge was educated at the University of Cambridge, England. He came to this country as an assistant minister of the Rev. Mr. Myles, Rector of King's Chapel, Boston, in 1699. After a few years, his relations to his superior became unpleasant. In 1706, the Bishop of London removed him to the Narragansett mission. His ministry here was an unquiet one. He remained about a year, and was then appointed to the mission at Rye, New York. He continued here until his death, May 23, 1719, at the age of about forty-eight years. He was a religious and worthy man, a very good scholar, and a fine, grave preacher. His conversation was agreeable and profitable. In 1733, Christopher Bridge, believed to be his son, graduated at Harvard College. Afterwards he was an Episcopal clergyman in the island of Jamaica. He died in 1773, at the age of seventy years. *3 Anderson's Hist. Col. Ch. 457; Sprague's Anns. Am. Epis. Pul. 70, 71.*

The Rev. William Guy was sent in 1712, by the Society for the Propagation of the Gospel, as an assistant minister of the Rev. Gideon Johnstone of St. Philip's Church, Charleston, South Carolina. During the same year, he was elected the minister of the parish of St. Helena in Port Royal Island, and officiated there in deacon's Orders. In 1713, he returned to England, and, having received priest's Orders, he was appointed the missionary to the same parish. He was driven from his parish in the Yamassee war in 1715. Soon after this he was sent to the Narragansett country. He arrived at this station in the latter part of 1717. His arduous labors and the change of climate seriously affected his health. In 1719, at his own request, he was permitted to return to South Carolina.

He became the Rector of St. Andrew's Church, thirteen miles from Charleston. In 1725, the Society appointed him their attorney in the province to receive and recover all bequests and donations made to them. He continued in this mission until his death in 1751. He was a faithful priest and held in high esteem by those who knew him. *3 Anderson's Hist. Col. Ch. 457, 458; Sprague's Anns. Am. Epis. Pul. 44.*

The Rev. James MacSparran was of Scotch extraction. His family emigrated from Kintore in Scotland to Dungiven, County of Derry, in Ireland. Some connection existed between this family and the McDonalds of the Isles. They were Presbyterians. James was educated at the University of Glasgow. He was admitted to the degree of Master of Arts in 1709. He was ordained Deacon by the Bishop of London, August 21, 1720, and Priest by the Archbishop of Canterbury on the 25th of the September following. October 3, 1720, he was appointed a missionary to New England. He arrived at his station in the Narragansett country in April, 1721. In 1737, the University of Oxford conferred on him the degree of Doctor in Divinity. In June, 1736, he sailed for England, and returned in August, 1737. In 1754, he and his wife embarked for England. He returned in February, 1756. He died of quinsy at his own house in South Kingstown, December 1, 1757. His ministry extended through almost thirty-seven years.

May 22, 1722, Dr. MacSparran married Hannah, daughter of William Gardiner of Boston Neck in Narragansett. They had no children. Mrs. MacSparran died in London of the small-pox, June 24, 1755, and was buried in Broadway Chapel burying-yard, Westminster.

Dr. MacSparran published a few things of merit, viz.: A Sermon from Micah vi. 9, occasioned by the extreme severity

of the winter of 1740–41, and the prevalence of various fatal diseases; A Sermon delivered before the Convention of the Episcopal Clergy in Trinity Church, Newport, from Rom. i. 16, June 17, 1747; and A Sermon from Heb. v. 4, entitled, "The Sacred Dignity of the Christian Priesthood Vindicated." The purpose of the discourse was to condemn the custom which, in the absence of Episcopal authority, had become quite common for young men to establish themselves as readers in parishes with a view to a rectorship. The sermon gave great offence to the Congregationalists and Presbyterians. Several pamphlets were published in answer to it. Dr. MacSparran made no replies to them. His sermon was seasonable, but the evil custom reproved in it continued during many years in New England. In 1752, he wrote a work entitled, *America Dissected.* In it, he gave an account of the social, moral, and political condition of the country, together with a description of the climate, natural productions, and common diseases. This work is now very rare.

Dr. MacSparran was a man of good learning, a sound divine, and an eloquent preacher. He was possessed of an untiring zeal and an indomitable will. During the greater part of thirty years, he was engaged in lawsuits with the Congregationalists in regard to a certain parcel of land, given without doubt to the Church of England. In this contest, his personal loss was at least £600 sterling. He did well his appointed work in laying the foundation of the Church in the Narragansett country, building much thereon with gold and precious stones, and his work remains. The Rev. Mr. Pollen rightly preached at his funeral from the words—"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." *Sprague's Anns. Am. Epis. Pul. 44-47; 3 Anderson's Hist. Col. Ch. 458; Humphreys, 326; Updike's Hist. Narr. Ch. (1st ed.) 63-68, 258-261, 525-530.*

The Rev. Samuel Fayerweather was the son of Thomas Fayerweather of Boston. He graduated at Harvard College in 1743. He was ordained pastor of the second Congregational Church in Newport, Rhode Island, in 1754. Having changed his views in regard to ecclesiastical regiment, he went to England for Holy Orders in 1756. March 14, 1756, he was ordained Deacon by the Bishop of Bangor, Dr. Pearce, and Priest by the Bishop of Carlisle, Dr. Osbaldiston, March 25 of the same year. He was appointed by the Society for the Propagation of the Gospel a missionary to New England, March 25, 1756. He was sent, however, to Prince George's Parish, Wineyaw, South Carolina, where he remained about three years. In July, 1760, he was, at his own request, transferred to the Narragansett mission. In 1774, he ceased to officiate publicly, on account of the political troubles. Occasionally, however, he officiated in private houses. He died in the summer of 1781, and was buried by the side of his elder brother, under the communion table of St. Paul's Church.

Mr. Fayerweather married, February 27, 1763, Mrs. Abigail Bours, the widow of the Rev. Peter Bours of Marblehead, Massachusetts. It is not known whether they had children.

Mr. Fayerweather was very popular in his parish and elsewhere. He read the Liturgy in an admirable manner, and his sermons were specimens of a chaste and cultivated style. He was honored by the degree of Master of Arts from Yale College and from the Universities of Oxford and Cambridge. *Sprague's Anns. Am. Epis. Pul. 506, 507; 3 Anderson's Hist. Col. Ch. 458, 459; Hawkins, 256; Updike's Hist. Narr. Ch. (1st ed.) 274, 291, 358.*

III

ST. JOHN'S CHURCH

PROVIDENCE

The first Episcopal Church in Providence, and the third in the Colony, — originally named King's Church, — owed its origin, in a great measure, to the persevering piety of Gabriel Bernon. The Rev. James MacSparran of Kingstown and the Rev. James Honyman of Newport had frequently officiated there. There is a difference of a year respecting the building of the church between Humphreys and Arnold. They also differ in respect to which of these missionaries first officiated in Providence. These questions are not material. Having regard, however, to the position of Dr. Humphreys as Secretary of the Society for the Propagation of the Gospel, it may be as well to follow him. The Abstracts of the Society, included in the memoir of Trinity Church, Newport, give an account of the labors and success of the Rev. Mr. Honyman at Providence. The following sentences of Dr. Humphreys possess much interest: "The people . . . were negligent of all Religion till about the year 1722; the very best were such as called themselves *Baptists*, or *Quakers*, but it was feared many were *Gortonians* or *Deists*. This Township is 20 miles square, and the present Number of Inhabitants is about 4,000. Out of all these, there is a small Number, who in the Year 1722, seriously reflecting on that irreligious State wherein they lived; resolved to endeavour to build a Church, get a Minister, and to live like Christians. They began to gather Contributions among themselves; they got 250*l.*; they solicited their Friends about them; they got 200*l.* from *Rhode Island*, 100*l.* from *Boston*, and 20*l.* from other Places. With this Sum, and about 200*l.* more, which they borrowed, they raised on *St. Barnabas* Day, 1722,

a Timber Building for a Church, being 62 Feet in Length, 41 in Breadth, and 26 high. The chief Contributor was Colonel *Joseph Whipple*, who gave 100*l.* The Reverend *Mr. Honyman* gave 10*l.* and *Mr. MacSparran*, another of the Society's Missionaries, gave 5*l.* The People live dispersed over this large Township; they are industrious, employed chiefly in Husbandry, and Handy-crafts, tho' very lately they have begun to enter upon Foreign Trade and Navigation." *2 Arnold's Hist. R. I. 76, 77; Humphreys, 323, 324; 3 Anderson's Hist. Col. Ch. 447.*

There exists a wide difference between Humphreys and Bernon in regard to the population of Providence at the time of the establishment of the Church. In a letter to the Secretary of the Society for the Propagation of the Gospel, under the date of April 7, 1724, Bernon wrote: "We are in our town ten thousand persons, besides people round about us, belonging to the Massachusetts government, that are willing to conform to the National Church Episcopal of England." These two accounts cannot be harmonized. The means of ascertaining the truth are not at hand. *Updike's Hist. Narr. Ch. (1st ed.) 57.*

During the autumn of 1722, the Rev. Mr. Honyman made an effort to have the Churchmen of Providence accept Mr. John Usher, then a young man and not in Orders, as their minister, and unite with him and others to recommend him to the proper authorities in England for ordination and appointment to that place as a missionary. Mr. Bernon and others were not favorable to the measure. They entertained the notion that an English clergyman of greater learning was necessary to their parochial growth and influence. Mr. Honyman, appreciating the character and sterling qualities of Mr. Usher, was displeased with the course taken. After an exchange of letters with Mr. Bernon, he abandoned his plan and left

the parish to pursue its own course. *Updike's Hist. Narr. Ch. (1st ed.) 51-56.*

In 1721, the Rev. George Pigot was appointed by the Society missionary to Stratford, Connecticut. In November, 1723, Mr. Pigot, at his own request, on "account of some necessary family concerns,"—he having a brother, Dr. Edward Pigot, at Warwick,—was transferred to Providence. His stipend was sixty pounds. *Humphreys, 335, 336; Sprague's Anns. Am. Epis. Pul. 50.*

January 13, 1723, he wrote to the Secretary of the Society for the Propagation of the Gospel, in respect to his field of labor, as follows: "The inhabitants here are generally well inclined to the Church of England, but not so much out of principle as out of opposition to the Massachusetts profession. For these Providence people, by bordering upon them, having formerly felt the lash of their resentment, are now utterly estranged to their persuasion; who, notwithstanding, are thrusting themselves among us, and building a meeting-house, which they never attempted before the honourable Society had resolved to appoint a missionary for this place. The towns of Warwick and Greenwich (my neighbours) are importunate with me to perform Divine Service among them once a month, which, with the honourable Society's approbation, I shall comply with, because Warwick is the place where the Gortonians (a wild crew) first prevailed, and together with Greenwich has always been destitute of a minister of *any* profession whatsoever. I am afraid any minister here will not be so successful as at Stratford, it being much easier to bring over those Schismatics to our communion than these outrageous and stubborn enthusiasts." *1 Ch. Docs. (Conn.) 87, 88.*

1724–25. Mr. Pigot informed the Society "that his congregation is generally 100, though the greater part not of that

town; that he has baptized 6 adults, and the number of his communicants are 17."

Mr. Bernon, writing to the Secretary of the Venerable Society, under the date of April 7, 1724, remarked that "Sunday last Mr. Pigot did administer the Sacrament in our church, but all was not finished; on Monday following, we elected a vestry, to the satisfaction of all them that compose the church. The same day, Mr. Pigot went to Stratford to fetch his family." *Updike's Hist. Narr. Ch.* (*1st ed.*) *58.*

Perhaps we may infer from this passage that this Easter communion was the first celebrated in King's Church, and that the first regular organization of the parish was made on this Easter Monday. The fact that no mention is made of Wardens and Vestry in the various communications with the Society in England favors this inference. The letter of thanks for the appointment of the Rev. Mr. Pigot missionary to Providence was signed simply by Gabriel Bernon.

1726–27. The Rev. Mr. Pigot reported, "that he has baptized, from July 1726 to July 1727, 3 adults and 11 infants, admitted 9 to the sacrament, and that the whole number of his communicants is 44."

1727–28. The Rev. Mr. Pigot, late minister at Providence, reported "that during the time of his four years' ministry among them he baptized 16 adults, besides infants, and had 44 communicants, and that there is a large congregation at Marblehead, where he now officiates."

The Rev. Mr. Pigot removed from Providence to Marblehead in the autumn of 1727. He was succeeded in King's Church by the Rev. Joseph O'Harra, who officiated only a short time, and was dismissed for some misconduct.

In 1730, the Rev. Arthur Browne became the Rector of King's Church. His salary from the Society for the Propagation of the Gospel was sixty pounds for his services in Provi-

dence, and fifteen pounds for officiating at Warwick. He appears to have been received by the people with much favor, and to have been quite successful.

In a letter to the Society dated September 20, 1733, Mr. Browne states "that upon his first coming to the mission of Providence, he found the number of persons attending divine service was small, and the communicants only 27; but that now there is a great alteration, for the communicants amount to 46, and his congregation seldom less than one hundred in number; and he hath baptized 14 adults and 54 infants." *Updike's Hist. Narr. Ch. (1st ed.) 455, 456; Abstract, S. P. G.*

In a short account of St. John's Church prepared by William T. Dorrance, it is stated that the people purchased a glebe in Providence Neck, and gave Mr. Browne a deed in fee simple for the same. He was after some time persuaded away from Providence to the church in Portsmouth, New Hampshire, by Governor Dunbar. The people parted with him reluctantly, and he nobly and generously gave back the glebe and house thereon, by deed, to Messrs. Colonel William Coddington, Charles Bardine, Esq., and Captain John Brown, in trust, for the use of any officiating or settled minister in said church and congregation of Providence. There seem to be errors in this account. According to the records of the town of Providence, Joseph Whipple and others sold eighteen acres of land with a dwelling-house thereon to Arthur Browne, in 1734, for £250, lawful money, New England currency; and Arthur Browne conveyed the same property for the same consideration, in 1737, to Messrs. William Coddington, Charles Bardine, and John Brown. It appears from this record that Mr. Browne purchased with his own money, and gave to the Church only the improvements he had made. The property became a glebe, after it was sold by said Browne to the parties above named. Respecting the cause of the removal of the Rev. Mr. Browne,

in 1736, there is a partial statement. Governor Dunbar may have been active and influential; but the real cause of action on the part of the Society is given in the Abstract of 1738: "The Society removed Mr. Browne from the town of Providence, because the Inhabitants of Providence did not pay their promised contributions towards a Missionary's Support." *Updike's Hist. Narr. Ch.* (*1st ed.*) *409, 410; 7 Hist. Mag.* (*Second Series*) *353.*

1738–39. "George Taylor, of Providence, writes, Oct. 18, 1737, that he teaches twenty-three white children and two black, and catechises them on Wednesdays and Saturdays, explains to them the principles of religion, which they have learned by heart; this, with Mr. Taylor's good life and conversation, comes attested by Dr. MacSparran." The salary of Mr. Taylor from the Society was ten pounds.

Mr. Taylor kept his school in a room of the County House. For this favor he was required to keep in order the sundial in front of the building. He held the office of a Justice of the Peace, and married many parties who had objections to the Office of the Church. He was also a member of the Town Council, one of whose functions it was to warn poor people out of town.

The Rev. John Checkley took charge of King's Church in May, 1739. His stipend as a missionary of the Society was sixty pounds. He "lived at the glebe land in the parsonage." *Updike's Hist. Narr. Ch.* (*1st ed.*) *410.*

1739–40. "The members of the Church of England in the town of Providence, by a memorial dated the 4th of May, 1739, return their most unfeigned thanks to the Venerable Society for reviving the mission among them, by the appointment of the Rev. Mr. Checkley, to officiate to them, than whom, no man, they say, was more desired, and they do not doubt but that he will answer the expectation of all good men concerning him. And Mr. Checkley, by a letter dated Nov. 1st, 1739,

acquaints the Society, that his congregation received him with joy, and that as the most steady application to his duty is required, he can with truth affirm, that he hath not been absent one Sunday since his arrival, and hath baptized thirteen persons, one of them a woman sick in bed, and is preparing some Indians and Negroes for that sacrament; but at the desire of the Rev. Mr. Commissary Price, he hath sometimes performed divine service and preached on a Wednesday at Taunton, twenty miles distant from Providence, where his congregation consists of more than three hundred persons, many of whom were never before in any Christian church; and he requests a large Common Prayer Book for the church of Providence, and some small ones for the use of the poor. The Society hath sent him a folio Common Prayer Book for the church, and two dozen small ones for the use of the poor at Providence. Mr. Checkley likewise certifies to the good behavior of Mr. Taylor, the Society's school-master at Providence, and that the number of scholars is twenty-nine."

1740–41. "The Rev. Mr. Checkley, missionary at Providence, in New England, by a letter dated November 6th, 1740, complains of his being hardly beset by several Romish missionaries, and particularly by one in the shape of a Baptist teacher, but that he was at last gone away, and notwithstanding all their pains his congregation increased. He hath been visited by some of his old Indian acquaintances from distant places, and they have promised to send their children to him for instruction; and he hath himself visited the neighboring Indians and performed divine service, and baptized three children, at the distance of fifty miles from Providence, without having been absent one Sunday from his church. He hath baptized within the year twenty-six persons (one a mulatto, and two negro boys), and four white adults (two of them a man and his wife), whose behavior at the font much moved

and edified the congregation; and they received with great devotion the sacrament of the Lord's Supper on the Sunday following, and have been constant communicants from that time."

1744. "The Rev. Mr. Checkley, missionary at Providence, says, that notwithstanding all opposition, the church increases and is likely to increase; that he found a greater number of people in the woods than he could have imagined, destitute of all religion, and living without God in the world; and he had likewise visited the Indians upon Quinebaug river, and was in hopes of doing some good among them."

The Rev. Mr. Checkley, after an illness of about two years, died February 15, 1753. [April 15, 1754?] During this time the parish received occasional ministrations from the neighboring clergymen, and from the Rev. Mr. Orem, chaplain to the King's ship Jason, whose service seems to have been continued several months after the decease of Mr. Checkley. *Updike's Hist. Narr. Ch. (1st ed.) 410; Digest of S. P. G. Records (London, 1895), 853.*

Mr. Checkley was buried in front of the church. When the new church was built in 1810, the bodies in that part of the yard were removed in a heedless manner, and the stones which had been placed over them carted away and, many of them, lost or turned to unhallowed uses. Having no descendants in Providence to care for his body and monument, Checkley passed into the unknown crowd, and no man knows the place of his burial.

March 4, 1754, in a parish meeting, it was

"*Voted*, that the worthy Society for the Propagation of the Gospel in Foreign Parts, be acquainted of the death of our late reverend minister, their missionary, and to entreat their charity to send us another."

The following letter to the Rev. Secretary, Dr. Bearcroft, in pursuance of this vote, was written:

Providence, March [May?] 4th, 1754

Rev. Sir: The congregation of King's Church acquaint the worthy Society of the death of our minister, their late missionary, the Rev. Mr. Checkley, the 15th of last month. [April 15, 1754?] *Digest of S. P. G. Records* (*London, 1895*), *853*.

The church-wardens and vestry having informed the Society of his long indisposition, and the consequence of it, with humble requests for their thoughts of us, we have only to hope in the continuation of their charity in providing us a minister as soon as they think convenient. In the meantime, we shall continue to beg the favor of the several reverend clergy, their missionaries, who can oblige us. It being now above two years since Mr. Checkley did officiate, we are not in that form and order we could wish, and which, no doubt, a worthy successor to him would soon bring us into.

Though the late gentleman made several small improvements to the glebe and house, yet its fences being out of repair, as well as the house, which will be expected by his successor to be put into order, and the church likewise wanting a great deal of repair, and there being few among us all to contribute toward such charges, we are very sorry we cannot promise any certain sum to our minister per annum, until, please God, the present congregation is not only in better order or condition, but that it is increased. In the meantime, we can only assure the worthy Society we will do our best, and we hope will no way fall short of what the late incumbent received. We pray for the blessing of God, that through the worthy Society's kind and good intentions in their charity, we may be provided with a suitable gentleman of ability and address to regather our flock and increase it, by having a due influence on the variety of sectaries and unbelievers we are unhappily situated among. Though as the poor encouragement we give, besides the worthy society's charity, does not entitle us to what we so

much wish, and as to be longer without a minister will hurt us more and more, we humbly entreat their regard to favor us, as soon as possible, with a gentleman who may offer, they think, the most suitable; and we promise, whoever, please God, may be, to endeavor to make all things in our power agreeable to him, with a just sense of our dependence, gratitude, and duty to the worthy Society. Remaining, with all due acknowledgements and respects, theirs and, Rev. Sir, your obliged and humble servants.

Signed, JAMES ANDREWS } *Church-wardens*
DAVID BROWN }

JOHN MERRITT, WILLIAM ASTOR, GEORGE TAYLOR, SAMUEL CHASE, HENRY PAGET, BENJAMIN BROWN, JOSEPH BROWN, PETER BROWN, HENRY SWEETING, JOSEPH SWEETING, JOSEPH FIELD, GIDEON CRAWFORD, ROBERT MAGELL, WILLIAM HOPKINS, BENJAMIN WHIPPLE, CHARLES BROWN, DANIEL BROWN, ISRAEL BULLOCK, JOHN BROWN, JOHN BURLCIT, JOHN BARDINE, JOHN COLE.

The action of the Society for the Propagation of the Gospel, with regard to King's Church, in answer to the foregoing communication and perhaps others, is stated in the following Abstract published in 1755: "The church of Providence, in Providence Plantation, having become vacant by the death of the Rev. Mr. Checkley, and the church-wardens and vestry of that church having very earnestly petitioned the Society to supply that loss by the appointment of a new missionary, the Society hath thought it proper to appoint the Rev. Mr. John Graves, Vicar of Clapham in Yorkshire, in the Diocese of Chester, a most pious and worthy clergyman, brother to the Rev. Mr. Matthew Graves, the Society's worthy missionary at New London, in the Colony of Connecticut, and animated with the same holy zeal to propagate the Gospel in foreign

parts, to be their missionary to the church of Providence; and it is to be hoped Mr. John Graves, he having before his departure resigned the vicarage of Clapham, is happily arrived at that mission."

The Rev. John Graves was appointed a missionary to New England, June 4, 1755. His salary for the first year from the Society was £58; the second year, £60; and the third year it was reduced to £50. This continued to be his stipend ever after. Mr. Taylor, for his services as school-master and catechist, received uniformly from the Society £10.

The Rev. Mr. Graves appears to have arrived at Providence in December, 1755, and entered upon his duties in King's Church. He brought with him the following letter from the Secretary of the Society for the Propagation of the Gospel, to the Wardens and Vestry of the Church:

GENTLEMEN: The Society for the Propagation of the Gospel in Foreign Parts had, some time before the receipt of your letter, in favor of Mr. Troutbeck appointed the bearer, the Rev. Mr. John Graves, to be their missionary to you, a most pious and worthy clergyman of the Church of England, who has resigned his preferment in England to promote Christ's true religion among you. He will, I am firmly persuaded, administer richly to you in spiritual things, and I hope you will not be scanty to him in carnal things,—and, therefore, the Society expects and requires of you, that you put your church in good and decent repair, and purchase a good and decent house, with a good glebe annexed thereto for a missionary, if not done already, and pay him at least £20 sterling per annum. These are the conditions without which no new missions are granted, and may with the greatest reason be insisted on by the old one, and must be complied with, as you hope for a continuance of a missionary among you. Recom-

mending you and Mr. Graves to the divine blessing, I am, gentlemen, your very faithful servant in Christ,

PHILIP BEARCROFT, *Secretary*

P. S. Mr. Graves is likewise to officiate at Taunton.

"Upon the public perusal thereof, the said reverend gentleman, Mr. John Graves, was cheerfully received by us." *Updike's Hist. Narr. Ch.* (*1st ed.*) *410-412*, *466*, *467*.

At the parish meeting, March 4, 1754, an annual tax of eighty-two shillings a year, old tenor, was laid upon the pews of King's Church. This act was characterized as "a new thing." If this tax was not paid, the pews were to be forfeited and "sold to such *members of the Church of England* who will be subject to needful taxes." *Updike's Hist. Narr Ch.* (*1st ed.*) *411*, *412*.

1757. "The Rev. Mr. John Graves, the Society's missionary in the church of Providence, appears to be most acceptable to that congregation, which, by their letter of June 14th, 1756, humbly thanks the Society for their goodness in sending so very worthy a person to administer to them, whose behavior makes him to be beloved by all, and their church is crowded; and they humbly hope that God will make him instrumental in stirring them heartily to their duty. And he labors much therein, administering the holy communion, and preaching both morning and afternoon, and catechising the children, not only at Providence, but at Taunton also, where he monthly officiates."

In 1758, a serious difficulty arose between Mr. John Merritt and the Rev. Mr. Graves on account of the alms at the Holy Communion, which Mr. Graves claimed rightly as belonging to him for the benefit of the needy. In his passion, Mr. Merritt wrote a very intemperate letter to the Secretary of the Society

in London, reflecting severely upon Mr. Graves and the parish, in the matter of the letter of thanks, which was returned for his appointment. Dr. Caner of Boston was directed to take cognizance of the affair. Through his influence, and the kind offices of the Rev. Matthew Graves of New London, harmony was restored in 1760. *Updike's Hist. Narr. Ch.* (*1st ed.*) *413*, *414*.

1761. "The Rev. Mr. John Graves, the Society's missionary at Providence, in a letter dated May 5th, 1761, writes, that his constant communicants are almost double, and his stated hearers more than proportionally increased, with persons who practise as well as profess religion. As to his particular charge he never leaves it, except when he visits his relations, spring and fall, at New London. He has kept together the three last years the little church of Warwick, ten miles from Providence, and given them constant attendance, preaching, administering the Lord's Supper, taking into the church both infants and adults, catechising their children, visiting their sick, and burying their dead. For this extraordinary attendance on the church of Warwick, the Society have ordered Mr. John Graves a gratuity." The gratuity was fifteen pounds. He received the same during his Rectorship of King's Church.

1763. "The Society have received a petition from the church of Warwick, dated June 17, 1762, praying that they may have the benefit of Mr. Fayerweather's ministry, and that of Mr. Graves, of Providence, who has been exceeding kind to them.

"The Rev. Mr. John Graves, the Society's missionary at Providence, in a letter dated July 13, 1762, writes, that he should have seconded the Church of Warwick's petition, but that he would avoid everything that looks like covetousness in things sacred; however, he thinks it his duty to observe that, till that people enjoy the blessing of a resident minister, they

cannot hope to reap the same advantages by being annexed to any other mission, as to that of Providence. They lie within ten miles of Providence, and twenty from the nearest other Episcopal minister, and therefore, often partake of the Word and Sacraments of this Church, from whence arises a spiritual friendship and union between them. But if the Society can more effectually provide for the spiritual welfare of that people, he is far from desiring the additional and awful charge.

"The Society, taking the case of the church of Warwick into their consideration, have agreed to desire Mr. John Graves to officiate at the church of Warwick once a month on Sundays, and as often as he can conveniently on week days, and to make an addition of fifteen pounds to his salary for his services at Warwick."

1764. "The Rev. Mr. John Graves, the Society's missionary at Providence, in the colony of Rhode Island, in his letter dated March 19, 1763, returns thanks for a gratuity given him for his former services at Warwick. And the Society having since committed the church of Warwick to his care, that people, in a letter dated July 16, 1763, express their grateful sense of the happy provision made for their spiritual welfare, by appointing Mr. Graves to that office, of whose faithful labors they have had so much experience. And Mr. Graves, in his letter dated June 4th, 1763, declares his intention, God willing, to visit the church of Warwick at least six times a year on Sundays, which is the most he can do, without neglecting his own proper mission; the rest of his visits he purposed to make on week days, statedly and occasionally; and in the whole, pay them double the visits they used to have from his predecessor in that charge. In the half year preceding his first letter, he had baptized nineteen infants, two black adults, and one white. Of the adults the two survivors are in full communion, and walk agreeably to their holy profession. The

populous and growing town of Providence consists of Presbyterians, Baptists, New Lights, and Quakers, besides the members of the Church of England, with all of whom he lives in peace and charity; and there are none of them but will, and often do, occasionally come to hear him."

In 1761 or 1762, a gallery was built at the west end of the church. In 1762, it was voted that no proprietor of a pew be allowed to transfer his right thereto without the consent of the Church. The same year the thanks of the congregation were given to Mr. John Merritt for the donation of £50 sterling towards repairing the church, and also for advancing most of the money to purchase a lot adjoining the church ground of Mason Wheeting. The church was the same year extensively repaired. In 1767, the thanks of the congregation were voted to Captain Whipple, for his late benefaction of one hundred and sixty feet of land, in order to enlarge the churchyard. *Updike's Hist. Narr. Ch. (1st ed.) 414.*

1771. "By a letter received from the Rev. Mr. John Graves, missionary at Providence, Rhode Island, New England, of Sept. 25, 1770, the Society are informed, that in the last half year he had baptized nine infants and one adult—buried five, and married three couples. That he goes on as usual, both at Providence and Warwick, where he had preached twenty times, besides occasional duties, within the year. That his particular friend Mr. Merritt is lately deceased, and much lamented, having always supported a very amiable and exemplary character. He was a firm friend to religion and virtue. Among other valuable legacies, he has bequeathed £100 to the Society, and the same sum to the church at Providence."

1773. "The Rev. Mr. John Graves, missionary at Providence, R. Island, hath baptized five children, buried three adults, and hath forty communicants."

King's Church was incorporated in 1772. In 1774, it was

voted that the pew of Mr. Samuel Chase, Esq., be free from all taxes for his long and special services to the Church. *Updike's Hist. Narr. Ch. (1st ed.) 414.*

1774. "The Rev. Mr. Graves within the year ending at Michaelmas, 1773, hath baptized thirteen infants and two adults, married four couples, and buried two adults. His communicants at Providence are about fifty, and at Warwick ten; and he hath the great comfort of living in much peace and love with all his people in both places.

"Mr. Taylor, the Society's school-master at Providence, teaches fourteen children, including one negro, on their account; is constant in his attendance, as having no other employment."

1775. "The Rev. Mr. John Graves, missionary at Providence, R. Island, administers the sacrament on the first Sunday of each month throughout the year. On every Sunday during the summer he catechiseth the children, and in a sermon explains some part of the church catechism, and hath continued this practice for eighteen years. In the last half year ended at Lady-day 1774, he baptized six children, married six couples, and buried five adults. He has about fifty communicants as before at Providence, and fifteen at Warwick; at which place he hath in the year preached twenty times, and four times administered the Holy Communion."

1776. "Two letters have been received from the Rev. Mr. John Graves, from which it appears that in the last year ending March, 1775, he hath baptized thirty infants, married six couple, and buried seven corpses. At Warwick he hath fifteen communicants; hath preached there seventeen times.

"Mr. Taylor, the Society's school-master at Providence, writes,—that notwithstanding his advanced age, he gives constant attendance to his school; and that in the preceding severe winter, he supplied ten poor children with firewood, and

taught them gratis; and in the spring and summer following, taught eleven poor children on the Society's account, besides two poor boys that were not entitled to that charity."

With the Rev. Mr. Graves, as with the other missionaries of the Society, the time was now critical and trying. He had foreseen the storm. In April, 1770, he wrote:

"The face of public affairs here is melancholy. Altar against altar in the church, and such open, bold attacks made upon the state, as, I believe, the English annals do not furnish us with the like since the reign of King Charles I." Regarding himself bound to allegiance by his oaths and vows of ordination, he could not, with a good conscience, omit the prayer for the King, the high court of Parliament, and the success of his Majesty's arms. Of course, these prayers could not be said at that time in any American congregation. Accordingly, after July, 1776, Mr. Graves withdrew from public duties. The action of the parish indicates an earlier withdrawal than that stated by Mr. Staples. Perhaps the question of retirement may have been kept open to some extent until the time noted above. In April, 1776, the parish of King's Church passed the following vote: "That Mr. John Graves, our late pastor, as he has been pleased to leave this church destitute, be paid off for his past services, to the date of his letter of dismission, and that the leaders and such of the vestry and congregation as please, agree with some worthy clergyman of the Episcopal church, to keep up the service and worship of God in the best manner they can for a short time forward." *Updike's Hist. Narr. Ch. (1st ed.) 414; Hawkins, 243.*

It should be written to the honor of the parish and community that there was not any disposition to annoy and harm Mr. Graves. On the contrary, he was allowed to occupy the parsonage and glebe until 1781, and received much personal kindness.

1777. "The Society have received one letter from Mr. John Graves, missionary at Providence, Rhode Island, dated Nov. 19, 1776, who continueth to baptize, visit the sick, bury the dead, and attend his people at their houses, although his two churches are shut up. Since September 1775, he hath baptized twenty-two infants and three adults, married six couples, and buried twenty-one corpses.

"Mr. Taylor, the school-master, continueth to teach eleven children on the Society's account, instructing them in the church catechism, and endeavoring to imprint on their tender minds a sense of the amiableness and rewards of virtue, and the odiousness and bitter fruit, sooner or later, of vice in general, and enlarging on such as children are naturally most addicted to."

Mr. Hawkins gives a further extract from the same letter of Mr. Graves, referred to in the foregoing Abstract, which it is pleasant to quote. "[I] frequent their houses with the same freedom as usual, and add, with gratitude, that their benefactions to me since the above period have been great, and far beyond what I ever experienced from them before, founded upon their commiserating sense that the necessary means of supporting my large family—a wife and seven children—were now entirely cut off." *Hawkins, 244.*

After the Rev. Mr. Graves ceased to officiate, the parish employed the Rev. William W. Wheeler for about nine months. The Rev. Mr. Jarvis of Middletown, Connecticut, and the Rev. Mr. Viets, the Rev. Mr. Parker, and the Rev. Mr. Lewis of Boston, officiated a few Sundays each in King's Church. Mr. Thomas F. Oliver became the Lay Reader about 1777, and continued in that office until the close of the war. His salary was £120 lawful money, and the glebe and parsonage. *Updike's Hist. Narr. Ch. (1st ed.) 414, 415, 418.*

In 1781, the parish voted, "That, whereas the Rev. Mr.

John Graves hath removed himself from the congregation of the church, by neglecting public services therein, and whereas it has become necessary that application be made to some other gentleman in Episcopal orders to supply his place, a committee be appointed to wait on Mr. Graves, and inform him, that it is the resolution of this congregation, that he remove from the house and glebe which he now occupies, by the first of June next, or sooner, if convenient, as he considers himself no longer our pastor, and that he deliver to said committee all the books and other effects belonging to the church." The books referred to in this resolution were presented by the London Society. Mr. Graves refused to deliver them. "It appears that he was still personally in much estimation with his parishioners, who continued to shew him much kindness; but he refused in his public ministrations to comply with the requirements of the republicans, and was therefore obliged to leave his house, and resign a cure which he had served with advantage to the congregation for a period of twenty-six years." *Updike's Hist. Narr. Ch.* (*1st ed.*) *415, 416; Hawkins, 244.*

During this period of unsettledness there was some irregularity in the course of the parish. "On Sunday June 19, 1782, at the request of the wardens, the Rev. Mr. William Rogers, a Baptist clergyman, preached in the church, this and the following Sunday, and, on the 30th of the same month he again preached, and the wardens were requested to wait upon and thank him for this day's service, and present him with the contribution, and ask him to officiate in church next Sunday *in his way*, provided he cannot conform to our liturgy, but if he will conform, the congregation invite him further to serve them." *Updike's Hist. Narr. Ch.* (*1st ed.*) *416.*

1783. Soon after he was requested to vacate the parsonage, Mr. Graves "acquainted the Society, that though most of the churches which five years ago were shut up, had lately been

opened, he could not be prevailed upon, either by threats or promises, to open his church in the present situation of affairs; that he had therefore quitted his parsonage-house, and the people had formally dismissed him."

After the restoration of peace and the acknowledgment of the independence of the United States, Mr. Graves considered himself absolved from his oath of allegiance, and offered to serve in the church as in other days. But the temper of the parish was not favorable. April 21, 1783, the parish passed the following vote: "An application, by letter, dated the 15th instant, of the Rev. Mr. Graves, for readmission into this church as pastor, it is voted by all present, except David Brown, that, for various reasons, it cannot be complied with." *Updike's Hist. Narr. Ch.* (*1st ed.*) *265*, *416*.

In 1785, the parish of King's Church addressed a letter to the Secretary of the Society for the Propagation of the Gospel, in justification of their course in regard to the Rev. Mr. Graves, and asking further assistance. This modest request was not heeded. No answer to the letter was returned. It shows some asperity of feeling, but, mindful of the humble and charitable life of Mr. Graves, they say: "Though we cannot again receive him as our pastor, we still sincerely wish him well, and should rejoice at his being appointed to a much better living than this has ever been. But while we wish for his welfare, we must not be unmindful of our own, and the interests of our religion. Mr. Oliver, who means to obtain orders the first opportunity that offers, has officiated for us two years for a salary, which though small, we have found it very hard to raise. Our anxiety, however, to keep up the worship of God, in a form which appears to us pure, and the most agreeable to the Scriptures, has induced us to engage him for another year." *Updike's Hist. Narr. Ch.* (*1st ed.*) *418*.

The Rev. Mr. Graves received from the Society for the

Propagation of the Gospel his salary as their missionary at Providence and Warwick during the war and afterwards. He was always employed in his proper work. He often visited the little flock at Bristol under the charge of Mr. John Usher, from 1780 to 1784, and administered the sacraments. Other places doubtless enjoyed the benefits of his charitable labors. He went to his rest November 14, 1785. *Updike's Hist. Narr. Ch.* (*1st ed.*) *415*, *439*.

In 1785, King's Church obtained a grant of a lottery from the Legislature, "for the purpose of building a chancel and repairing the church." *Updike's Hist. Narr. Ch.* (*1st ed.*) *416*.

July 27, 1785, a letter was given to Mr. Thomas F. Oliver, then officiating as Lay Reader, recommending him to Bishop Seabury, who had just then returned from his consecration in Europe, as a "suitable and worthy subject for ordination." He was accordingly ordained, at first, Deacon, and, September 18, 1785, Priest, by Bishop Seabury. *Updike's Hist. Narr. Ch.* (*1st ed.*) *118*; *Sprague's Anns. Am. Epis. Pul. 383*.

Sunday, March 19, 1786, Bishop Seabury preached in King's Church, and on the 3d of April, he administered the rite of Confirmation to seventy persons. *2 Arnold's Hist. R. I. 518*, *519*.

July 29, 1786, the Rev. Mr. Oliver made known to King's Church that he found it impossible to subsist or support his family on the salary allowed him; that having received an invitation to settle at Marblehead, upon terms more advantageous, and being urged by his family connections at Salem to remove thither, he was constrained from necessity, rather than from any desire or inclination he had to leave this place, to accept of the offers from Marblehead; and that therefore he should shortly remove his family to that town. The Church, with sincere regret at being obliged to give up the pastoral

care of so worthy a man, consented to his departure. Mr. Oliver continued to officiate in King's Church until September 3, 1786. *Updike's Hist. Narr. Ch. (1st ed.) 419; Sprague's Anns. Am. Epis. Pul. 384.*

At the time of his leaving Providence, Mr. Oliver received from the parish of King's Church the following letter:

Providence, Sept. 5, 1786

REVEREND SIR: On your necessarily quitting the pastoral charge of the Episcopal Church in this town, we, as a committee, appointed by the congregation for the purpose, take this method of communicating to you their entire approbation of your conduct, which, during your residence among us, hath been invariably consistent with the pure principles of our most holy religion, and untinctured with hypocrisy and disguise, displayed a feeling and benevolent heart. And, while as a consequence of our inability, we lament the loss of your ministrations, permit us to beg your acceptance of our grateful thanks for all your humane and friendly services, accompanied by our sincere wish that you may be happy with the people over whom you are going to preside, and by our prayers for your health, worldly peace, and future eternal felicity.

Signed, METCALF BOWLER
EBEN. THOMPSON
JOHN I. CLARK
GEORGE OLNEY

Updike's Hist. Narr. Ch. (1st ed.) 419.

On the recommendation of Mr. Oliver, the parish of King's Church invited the Rev. Moses Badger to become their Rector. He accepted the invitation, and entered on his duties September 28, 1786. His salary was ninety pounds lawful money in

specie, and the use of the parsonage-house and glebe. Mr. Badger continued Rector until his death, September 20, 1792. *Updike's Hist. Narr. Ch.* (*1st ed.*) *415*, *419*, *420*.

In 1787, it was voted by the parish, "That the Wardens, with Mr. John F. Jenkins, be a Committee, to dispose of the Parsonage House and Glebe to the best advantage, for the purpose of purchasing a House in town, more convenient for the Minister."

September 6, 1789, the Rev. Dr. Parker of Boston, by authority, invited King's Church to send delegates to the General Convention of Bishops and Clergy, to be held on the 29th of September in Philadelphia, for the purpose of ecclesiastical organization. The Church authorized Bishop Seabury to represent them at that Convention.

It was unanimously voted, November 7, 1790, "That the Rev. Mr. Badger, John I. Clark, Esq., and Mr. Jeremiah F. Jenkins, wardens, and Mr. John Mumford, be a committee to proceed to Newport, there to consult and advise with such other persons as may be chosen by the different churches in this State, to represent them in a State Convention, to be held on Wednesday the 17th instant, and to make such alterations and amendments in the Book of Common Prayer as may be judged expedient by said convention, and to do any other matters, which may be thought for the interest and reputation of the Episcopal Church in the State of Rhode Island." *Updike's Hist. Narr. Ch.* (*1st ed.*) *421*.

This was the first Convention of the Episcopal Church in the State of Rhode Island. The Rev. Mr. Badger, Mr. Jeremiah F. Jenkins, and Mr. John Mumford were present. Mr. Badger was chosen President.

The act, incorporating King's Church, which was passed in 1772, for some cause did not receive the signature of the Governor. In 1790, by a special act, it was confirmed, and all the

previous acts of the corporation under it were legalized. *Updike's Hist. Narr. Ch.* (*1st ed.*) *421.*

In 1791, Mr. Gilbert Deblois sued King's Church on account for the organ which he had put up before the war. A settlement was effected by paying him £200 and the costs. This sum was $500 less than what was lawfully his due. *Updike's Hist. Narr. Ch.* (*1st ed.*) *421.*

After the death of the Rev. Mr. Badger, Mr. James Wilson, subsequently the pastor of the Beneficent Congregational Church in Providence, officiated for a short time as a Reader. The Rev. Abraham L. Clarke, of Huntingdon, Connecticut, became Rector of King's Church at Easter, March 31, 1793, and resigned March 30, 1800. Bishop Seabury wrote respecting him at the time he removed to Providence: "He is not only a gentleman of good character and understanding, but also of easy and polite manners, and of diligence in his profession." His salary was £150 per annum. *Updike's Hist. Narr. Ch.* (*1st ed.*) *421*, *422.*

July 31, 1793, the Convention met for the first time in King's Church, Bishop Seabury presiding. April 21, 1794, it was voted in a parish meeting, "That a pair of decent gravestones be erected to the memory of the late Dr. John Chase, at the expense of the church, in testimony of their respect to the remains of their departed brother, who was for years a faithful friend and servant of the church." Dr. Chase served the Church as organist for nine years without compensation. This same year the name of the Church was changed to St. John's Church, on application to the Legislature. The Church agreed to "go fully into the use of the alterations in the revised Book of Common Prayer." This year the glebe was sold. In 1795, the Legislature granted a lottery to enable the Society to build a parsonage. In 1797, the "United Society of St. John's Church" was incorporated, "for the pur-

pose of raising a fund, the interest to be appropriated annually for the support of the Gospel in said church, until it shall amount to two hundred pounds, and then the surplusage is to be either added to the fund, or appropriated to such charitable uses as the society shall think proper." This Society, in 1812, transferred its fund to the "minister, wardens, vestry and proprietors of St. John's Church." *Updike's Hist. Narr. Ch. (1st ed.) 422.*

In 1798, in a parish meeting, it was "voted unanimously, That the Constitution of the Protestant Episcopal Church for this State, as adopted by the Convention, held at Bristol, July 8th, 1795, be, and the same is hereby ratified and adopted by us, except the third article of said Constitution." The third article excepted in the foregoing vote was as follows: "This Church shall continue in connection with the Church in the State of Connecticut, as one diocese, until it may be deemed by the then existing Convention, expedient or necessary to have a Bishop to reside within this State." No reason for this exception is now known. *Updike's Hist. Narr. Ch. (1st ed.) 422; Jour. Dio. R. I. 1795.*

Stephen Hull officiated as Lay Reader for a part of 1801. In October of that year, the Rev. Nathaniel Bowen became the minister of St. John's Church. In March, 1802, he resigned this charge and accepted an invitation to become assistant minister of St. Michael's Church, Charleston, South Carolina. *Updike's Hist. Narr. Ch. (1st ed.) 422, 423; Sprague's Anns. Am. Epis. Pul. 471.*

November 1, 1802, Nathan Bourne Crocker performed Divine Service as Lay Reader for the first time. In April, 1803, he was invited to the Rectorship of St. John's Church, when he should have obtained Orders. This was done during that year. On account of ill-health, he resigned in January, 1804. After the resignation of the Rev. Mr. Crocker, Mr. Nathaniel

Parker officiated, for a short time, as Lay Reader. *Updike's Hist. Narr. Ch. (1st ed.) 423.*

In December, 1805, the Rev. John Lynn Blackburn, an English gentleman, became the minister of St. John's Church. He was only a Deacon. April 7, 1806, he was chosen Rector on his obtaining Priest's Orders. He applied to Bishop Jarvis of Connecticut for ordination, and, on account of the imperfect and irregular character of his testimonial from St. John's Church, he was, for the time, refused. He failed to procure one agreeable to the Canons of the Church. In March, 1807, he gave up the charge of the parish. During his short ministry in St. John's Church, several letters respecting his ordination, his rights, and salary passed between him and the Wardens of the Church. They are not specimens of ingenuousness and charity. No important interest of the Church would be promoted by their republication. *Updike's Hist. Narr. Ch. (1st ed.) 423-429.*

November 9, 1806, the delegates to the State Convention from St. John's Church "were requested to use their influence to come under the Diocese of New York." The delegates were John I. Clark, Jeremiah F. Jenkins, and John Mumford. The Convention, November 12, 1806, "voted unanimously, That the Right Reverend Benjamin Moore, D. D., etc., Bishop of the Protestant Episcopal Church in the State of New York, be and is elected Bishop of the Church in this State, and that the Rever'ds Theodore Dehon, Alexander V. Griswold, John L. Blackburn and John Ward be a committee to inform said Bishop of his election, and to solicit earnestly his acceptance of the same." *Updike's Hist. Narr. Ch. (1st ed.) 423, 424; Jour. Dio. R. I. 1806.*

Immediately after the resignation of the Rev. Mr. Blackburn, the Rev. Mr. Crocker was invited to become the Minister of St. John's Church, "so long as it may prove convenient

for him." In April, 1808, the parish voted "that the Rev. Nathan B. Crocker be Rector of St. John's Church, on his obtainment of Priest's orders." On the 19th of March, 1810, a meeting of the Society was held, at which it was decided to erect a new church on the site of the old one. A building committee was thereupon appointed, and an application was made to the town for the use of the town-house while the church was being built. *Updike's Hist. Narr. Ch.* (*1st ed.*) *430.*

"Tuesday, June 5th, 1810, the corner-stone of the new church was laid with appropriate ceremonies, by the reverend Pastor and the Wardens and Vestry, assisted by the gentlemen committee, appointed to superintend the building of the church. The congregation having been notified, convened at the town-house and proceeded to the spot, where the exercises commenced by singing, when the corner-stone was laid at the northeast corner of the building, after which an excellent prayer and pertinent address were delivered by the Rector. The following inscription engraven on a copper-plate, and presented by Mr. Nehemiah Dodge, was set within the stone, namely: King's Church was built on this spot, A. D., 1722. It received the name of St. John's Church, by act of incorporation A. D., 1794. By unanimous consent of the congregation it was demolished April, 1810. The corner-stone of this edifice was laid with appropriate ceremony by Rev. Nathan B. Crocker, pastor of said congregation; Thomas Lloyd Halsey and Jeremiah Fones Jenkins, wardens; assisted by George Olney, John Mumford, Moses Lippitt, Thomas Lloyd Halsey, Ephraim Bowen, Junior, Alexander Jones, John Corliss, John Carlile, Nathaniel Searle, Junior, Nehemiah Dodge, Thomas Thompson, Thomas Sessions, Nicolas Power, Wm. Blodgett, John M. Noyes, and Christopher R. Greene, committee for building this church, together with most of the Episcopal Society, on the 5th day of June, A.D., 1810, in the 34th year of the independence of the

United States of America. JAMES MADISON, *President. Master-builders*, Smith and Asa Bosworth, stone-layers; John H. Greene, carpenter. NEHEMIAH DODGE, *fecit.*" *Updike's Hist. Narr. Ch.* (*1st ed.*) *430.*

In 1811, Mr. John Fitton bequeathed to St. John's Church one hundred and fifty dollars, the interest to be appropriated to the poor of said church; to be paid after the decease of his wife. *Updike's Hist. Narr. Ch.* (*1st ed.*) *431.*

St. John's Church was duly consecrated by Bishop Griswold, June 11, 1811. The constitution of the Church in Rhode Island was approved by the parish, with several proposed amendments. In 1827, the Sunday School room was built. In 1832, an amendment to the charter was obtained of the Legislature, authorizing the corporation to tax the pews for the support of public worship, and for the payment of taxes. *Updike's Hist. Narr. Ch.* (*1st ed.*) *431.*

The number of communicants in St. John's Church at the time when the Rev. Dr. Crocker commenced his long and successful Rectorship does not appear. Probably it was less than fifty. No parochial reports were published in Rhode Island until 1813. This year the Rev. Mr. Crocker reported fifteen baptisms, ten persons admitted to the communion, and fifty-nine communicants. In 1823, he reported seventeen baptisms and about one hundred and eighty communicants. St. Paul's Church, North Providence, was represented that year in the Convention, and the Rev. George Taft, the Rector, reported fifty-six communicants. In 1832, Dr. Crocker reported twenty-six baptisms and the addition of twenty-five communicants, but he does not give the whole number. The Rev. George Taft, Rector of St. Paul's Church, North Providence, reported nine baptisms and one hundred and thirty communicants. The Minister of Grace Church, Providence, reported eight baptisms and forty-one communicants. From this memorandum, it ap-

pears that during twenty-five years, there had been in Providence an increase of about three hundred and twenty communicants. In 1842, the number of communicants in St. John's Church was about two hundred, in St. Paul's Church, North Providence, about one hundred and fifty, in Grace Church about three hundred, and in St. Stephen's Church about thirty. In thirty-five years the increase of communicants in Providence was more than six hundred [?].

The Abstracts of the doings of the Society for the Propagation of the Gospel in Foreign Parts which have been quoted in the course of this memoir of St. John's Church, Providence, may be found, as indicated by the dates, in *Updike's History of the Narragansett Church* (1st ed.), 450-478.

The Rev. George Pigot. It is not now known from what part of England he came. Perhaps the place of his birth may have been Chaldon, in Surrey. He was educated in a Grammar School taught by his father. He held in it the position of usher. When he was ordained has not been ascertained.

The Rev. Mr. Pigot was appointed by the Society for the Propagation of the Gospel missionary to Stratford, Connecticut, in 1721. At his own request he was transferred to Providence, Rhode Island, in November, 1723. In the autumn of 1727, he removed to Marblehead, Massachusetts, and became the Rector of St. Michael's Church. Besides his parish in Marblehead, he had a small congregation in Salem, to whom he delivered monthly lectures, and occasionally administered the Holy Communion.

Mr. Pigot suffered, in 1738, very severe domestic affliction, four of his children having died of the malady formerly called in New England "the throat distemper," within the space of three weeks. In the same period he broke his left arm by

a fall upon the ice. When his arm had partially recovered, he broke it again by falling on the grass. In September, 1738, he asked and obtained leave of the Society to go to England "on some very urgent affairs."

Soon after his arrival in England, Mr. Pigot was instituted to the Rectorship of Chaldon, in Surrey. It is believed that he spent there the rest of his life.

The Rev. Mr. Pigot was a gentleman of some literary ability and cultivation. In 1731, he published "A Vindication of the Practice of the Ancient Christians, etc., in the Observation of Christmas Day, in answer to Thomas De Laune, Dr. Whiston, and John Barnard." The controversy was commenced by Mr. Barnard. He was well answered.

During his residence at Stratford, Mr. Pigot became acquainted with Messrs. Johnson, Cutler, Brown, and Wetmore. He evidently did much in directing the course of their reading. In the summer of 1722, an interview, at Mr. Johnson's request, was held by these gentlemen with him at his house. From that time the minds of these men were made up. On their invitation, he attended the Conference at New Haven College, which ended in their conformity to the Church of England as a true branch of the Church of Christ.

The Rev. Mr. Pigot appears to have been, during the sixteen years he was in this country, a faithful steward. The Rev. John Barnard, indeed, says, in his autobiography, that he was "a worthless man, with whom we had customary correspondence, but no intimacy: He, also, for some reasons known to himself, anon, run away from his people." Perhaps the Rev. John Barnard had not heard of Mr. Pigot's various and severe trials. One must look a long time for a sentence in the English language more thoroughly purged from all show of human sympathy than this. Possibly he may have remembered the wormwood and gall at New Haven. But Mr.

Pigot did not "run away" from his people. He lived in the confidence of the great and good men who sent him to America. In the day of his great and sore grief, they extended to him the hand of charity and gave him leave to return home. Soon after his arrival in his native country, a veteran worn and broken, they gave him a comfortable and permanent position in the Church.

Mr. Pigot married, before he removed to Providence, "a lady of a good family, with fine land in the bound of Warwick." Here, twelve miles from Providence, he built a house. *Updike's Hist. Narr. Ch. (1st ed.) 57, 213, 214; Sprague's Anns. Am. Epis. Pul. 50, 51; 3 Anderson's Hist. Col. Ch. 390, 391; Hawkins, 168.*

Respecting the Rev. Joseph O'Harra, nothing has come to us. What is known with regard to the personal history of the Rev. Arthur Browne may be found in connection with the history of St. John's Church, Portsmouth, New Hampshire.

The Rev. John Checkley. The name of Checkley is found in English history as early as 1086. Many who bore it filled eminent places in the State and the Church.

"There appear to have been early in Boston two families of Checkleys; one derived from John, freeman here, 1648, and the other from Samuel, Esq., who arrived in Boston in 1670. They both gave rise to important families, but have long since ceased to be represented in New England, so far as we know, in the male line." *2 N. E. Hist. and Gen. Reg. 349-354.*

It is not known from which of these families John Checkley descended. He was born in Boston in 1680. He had no brother and only one sister, who died at the age of seventeen. He was sent early to the Grammar School in Boston, then under the care of Ezekiel Cheever. Having passed through this school,

he was sent to England, and completed his studies at Oxford. On leaving Oxford, he travelled in different countries in Europe, and collected many valuable paintings, manuscripts, and curiosities. The precise date of his return to Boston is not known. He was there, however, in 1715. During that year, he published a tract, entitled "Choice Dialogues about Predestination," in which he indulged his sarcasm at the expense of the Calvinistic doctrines of the New England churches. It made some stir among the elect. Thomas Walter of Roxbury wrote an answer to it.

The day of enlargement to the Episcopal Church was now dawning in New England. Perhaps no one observed the signs of the times with greater sagacity than John Checkley. He was thoroughly conscious of the importance of the questions at issue. In 1723, he had printed in London a pamphlet, entitled "A Modest Proof of the Order and Government settled by Christ and his Apostles in the Church." Some have raised the question whether Mr. Checkley was the author of this pamphlet, or one Mr. P. Barclay of Scotland. The evidence is in favor of Checkley. He may have been indebted to some extent to the "Persuasion to the People of Scotland in order to remove their Prejudice to the Book of Common Prayer," by P. Barclay, published in London in 1713.

But whether by Barclay, or by Checkley, who published it, the "Modest Proof" provoked immediate controversy. It was answered by Dr. Wigglesworth, Professor of Divinity in Harvard College. Thomas Walter of Roxbury, in the autumn of 1723, undertook to refute the "Modest Proof" in a tract entitled "The Scriptures the only Rule of Faith and Practice." The Rev. Jonathan Dickinson of Elizabethtown, New Jersey, published "A Defence of Presbyterian Ordination; In Answer to a Pamphlet entitled 'A Modest Proof,' etc." And the Rev. Thomas Foxcroft was credited with a paper entitled "The

Ruling and Ordaining Presbytery of Congregational Bishops or Presbyters, Being some Remarks on Mr. P. Barclay's 'Persuasion,' lately distributed in New England." These last two, as well as the Rev. Thomas Walter's "Essay upon that Paradox —'Infallibility may sometimes mistake,'" were not published until 1724.

Later in the same year, 1723, Mr. Checkley republished Leslie's "Short and Easy Method with the Deists," to which he added "A Discourse concerning Episcopacy, in Defence of Christianity, and the Church of England, against the Deists and Dissenters." This publication was timely. In his "Discourse," he used great freedom of speech respecting the people and clergy of New England, and made some allusions to the family then reigning in Great Britain, not duly qualified and guarded. The offence now given could not be pardoned. It was a bold defiance of Puritanism at the very seat and centre of its power. But the question respecting the way in which this impious offender could be punished was a difficult one. Puritan logic had no power over him. No one, except the Rev. Thomas Walter, ventured to meddle with the "Discourse." Mr. Checkley could not be prosecuted in the King's dominions for defending the Church of England against Deists and Dissenters. The King called himself a Christian and claimed to be the earthly Head of the Church, as by law established. In the fact that Leslie was a non-juror, Puritan ingenuity discovered a way by which Mr. Checkley might be prosecuted in the King's name, and by which thus, indirectly, the ecclesiastical and theological matters might be brought into court. He was therefore arraigned for his non-jurism,—a mere cover of the real and outrageous offence against the saints. He was first brought before an inferior court, but allowed to bring his case before the higher one and have a jury trial. His defence was characteristic and able. The verdict of the jury was peculiar.

JOHN CHECKLEY *adsect* DOM. REG.

The Jury find specially; viz. If the Book entituled, A Short and Easy Method with the Deists, containing in it a Discourse concerning Episcopacy (published and many of them sold by the said Checkley) be a false and scandalous Libel; then we find the said Checkley guilty of all and every part of the Indictment (excepting that supposed to traduce and draw into dispute the undoubted Right and Title of our Sovereign Lord King George to the Kingdoms of Great-Britain and Ireland, and the Territories thereto belonging)—But if the said Book, containing a Discourse concerning Episcopacy as aforesaid, be not a false and scandalous Libel; Then we find him not guilty.

Att'd SAMUEL TYLEY, *Clerk*

The Sentence of the Court upon this verdict was the following:

Suffolk, ss. At a Court of Assise, &c., Nov. 27, 1724

CHECKLEY *adsect* DOM. REG.

The Court having maturely advised on this special verdict, are of opinion that the said JOHN CHECKLEY is guilty of publishing and selling of a false and scandalous libel. It 's therefore considered by the Court, that the said JOHN CHECKLEY shall pay a fine of fifty pounds to the King and enter into recognizance in the sum of one hundred pounds with two sureties in the sum of fifty pounds each, for his good behaviour for six months, and also pay costs of prosecution; standing committed until this sentence be performed.

Att'd SAMUEL TYLEY, *Clerk*

A Churchman was thus made to pay to the King, the civil Head of the Church of England, a fine of fifty pounds and costs, in Boston, in 1724, because he presumed to write and publish a "Discourse in Defence of Christianity and the Church

of England against Deists and Dissenters." Doubtless Mr. Checkley might have appealed to the King in Council. But the simple fact that he had republished the book of a well-known non-juror would have been, at that time, a fatal prejudice to his cause with one of the House of Hanover, and those in office under him.

In 1727, at the age of forty-seven, Mr. Checkley sailed to England for the purpose of obtaining Holy Orders. Immediately after his arrival in London, he was arrested, at the instance of Puritan informers, as a non-juror and traitor. Of course he regained his liberty. A deeper and more characteristic game was played by the Rev. John Barnard and the Rev. Edward Holyoke, the Congregational ministers of Marblehead. Mr. Barnard, in his Autobiography, describes the transaction as follows: "So long ago as the year 1727, I understood that Mr. John Checkley was gone over to England to take Orders, and (as I was told at Boston) with an eye upon Marblehead Church of England, which was then destitute. I knew the man to be void of a liberal education, though he had got some Latin at school, and that he was an indefatigable enemy to the churches of this country, and a Non Juror to the British Government; for which reasons I consulted with the Rev. Mr. Holyoke, and we agreed to write to Dr. Gibson, then Bishop of London, if possible to prevent so troublesome a man coming amongst us. Accordingly I drew a letter which Mr. Holyoke signed with me, and sent it unsealed, enclosed in another, to Mr. Henry Newman, a very worthy gentleman, whom I knew in England, desiring him, if he approved of it, to seal it, and deliver it to his lordship; but if not, to destroy it. Mr. Newman wrote me word that he not only highly approved it himself, but his lordship, when he read it, expressed himself as greatly pleased with it, and desired him to acquaint us that, if he could find time, he would write us an answer

with his own hand, (which he did not,) and inform us that he would take special care to appoint for the church in our town, a good man, of a catholic temper and loyal to the government; and it seemed by Mr. Newman's letter, as if his lordship had his eye upon Mr. Price, who soon after was sent to Boston. The consequence of our letter was, the Bishop enquired of our former Governor Shute, then in London, and, finding we had wrote the honest truth, in our character of Mr. Checkley, refused to admit him to orders; though afterwards the Bishop of Exeter (if I mistake not) did, and sent him to Narragansett. Thus our town and the churches of this Province, through the favour of God, got rid of a turbulent, vexatious and persecuting-spirited Non Juror. Blessed be God for His kind dealings with us! I have the copy of the letter by me." *5 Mass. Hist. Coll.* (*Third Series*) *229.*

In consequence of this charitable letter, full of "the honest truth," Mr. Checkley was obliged to return without accomplishing the object of his journey. But the Churches did not have rest. As a layman he could see, and he was quick and strong to contend for the Apostolic Church.

Notwithstanding this great disappointment, Mr. Checkley still cherished the desire to become a minister in the Church. In 1739, he again went to England for the purpose of obtaining Orders. This time he was successful. He was ordained by the Bishop of Exeter, Stephen Weston, at the unusual age of fifty-nine years, and appointed by the Society for the Propagation of the Gospel missionary to King's Church, Providence. During fourteen years he did there the duties of a priest, and occasionally officiated at Warwick and Attleborough. He died at Providence on the 15th of February, 1753 [April 15, 1754?], in the seventy-third year of his age. *Digest of S. P. G. Records* (*London, 1895*), *853.*

Soon after his return to America in 1715, Mr. Checkley

married the sister of the Rev. Ebenezer Miller, D. D., of Braintree. By her he had two children, John and Rebecca. John graduated at Harvard College in 1738, studied Divinity under the direction of his father, went to England for Holy Orders, and was ordained and appointed, by the Society, missionary to Newark, New Jersey; but during his stay in England, he died of small-pox. He was a young man of excellent moral character and marked ability. Rebecca married Henry Paget, an Irish gentleman.

Mr. Checkley, prior to his ordination, appears to have devoted his time to literary pursuits and professional reading. He was, according to Eliot, a very excellent linguist. He was well acquainted with four languages, besides the vernacular,—Hebrew, Greek, Latin, and Indian,—which rendered him a companion for learned and curious men, all of whom were fond of his company, though some were offended by his opinions, and others thought him too much of a wag for an intimate acquaintance. He was a man of wit and humor.

During his whole life John Checkley was an ardent and firm friend of the Church of England. While he lived in Boston, he was on intimate terms with the Rev. Dr. Cutler of Christ Church. The language of his writings on ecclesiastical subjects may have been rather rough and insulting. But in his time and in his own peculiar way, he did much for the interest of the Church in New England, and wrought on its foundation with the skill of a master. *Updike's Hist. Narr. Ch.* (*1st ed.*) *205-211; Sprague's Anns. Am. Epis. Pul. 109, 110; 3 Hist. Mag.* (*New Series*) *209-223; 3 Anderson's Hist. Col. Ch. 451, 452.*

Those who may desire to read the "Speech and Plea of Mr. John Checkley upon his Tryal at Boston, New England, 1724," will find it in the *Historical Magazine* as above referred to, with a very carefully prepared and able intro-

duction by the Rev. E. H. Gillett, D. D., of Harlem, New York.

THE REV. JOHN GRAVES. Mr. Graves resigned the Vicarage of Clapham, in Yorkshire, England, in order to engage in the propagation of the gospel in New England. He was a brother of the Rev. Matthew Graves, who was appointed by the Society for the Propagation of the Gospel to the mission in New London, Connecticut, October 22, 1747. He was appointed by the same Society to succeed the Rev. Mr Checkley in King's Church, Providence, June 4, 1755.

Mr. Graves "appears to have been impelled by an earnest sense of duty to resign his living for the purpose of labouring in a comparatively wild and dreary country. Two years after his arrival his church was crowded. . . . Among many of the Non-conformists, not less than among his own people, his eloquence, zeal and holiness excited the warmest admiration and love."

Mr. Graves continued in the faithful discharge of his charitable duties at Providence, Warwick, and Taunton until he was interrupted by the excitements and animosities of the War of the Revolution. He took no part in the political questions and strifes of the time, but he was for conscience' sake a sturdy and unyielding loyalist. When he was no longer allowed to use the Book of Common Prayer without the omission of the state prayers, he lived quietly in the parsonage, and, after his expulsion from it in 1781, in his own hired house. During this time he was not inactive. He employed himself in parochial work and in giving the blessed sacraments in various and destitute places. When peace had been restored, in the spirit of true charity, he offered to resume his public duties in King's Church, as an American citizen and conforming to the new civil regiment. But his proposition was rejected by the parish in an arrogant and resentful manner. He died at

Providence, November 14, 1785. *Coll. P. E. Hist. So. 111, 115; Hawkins, 225, 226; 3 Anderson's Hist. Col. Ch. 453; Updike's Hist. Narr. Ch. (1st ed.) 264, 265, 415, 467.*

The Rev. Thomas Fitch Oliver. The name of Oliver occurs quite early in the annals of Massachusetts. Thomas Oliver came to New England in 1631. He was admitted freeman at Boston in 1632. He was a worthy and useful man and an elder in the Church. He died in 1657. He had a son Peter, an eminent merchant in Boston. Peter was admitted freeman in 1640 and died in 1670. He had four sons, Nathaniel, Peter, James, and Daniel. Daniel had three sons, Daniel, Andrew, and Peter. These sons graduated at Harvard College in 1722, 1724, and 1730, respectively. Andrew was a Lieutenant-Governor and Peter a Chief Justice of Massachusetts. In 1828, twenty-five of the name of Oliver had graduated at Harvard College, most of them, if not all, descendants of Elder Thomas.

Thomas Fitch was the eldest son of the Hon. Andrew Oliver and grandson of Lieutenant-Governor Andrew Oliver. He was a native of Salem. He graduated at Harvard College in 1775. For a short time he was a Congregational minister in Pelham, Massachusetts. Having conformed to the Church of England, he went to Providence, Rhode Island, about 1777, and held the position of Lay Reader in King's Church until 1785. He was ordained Deacon, August 7, 1785, and Priest, September 18, by Bishop Seabury. He officiated as a priest one year in King's Church. He then resigned, and soon after became Rector of St. Michael's Church, Marblehead, Massachusetts. He remained in this parish until 1791, when he took charge of the churches in Johnstown and Fort Hunter, New York. In 1795, he became Rector of St. Thomas's Retreat, Garretson Forest, near Baltimore, Maryland. He died there, January 25, 1799, at the age of forty-eight years.

Mr. Oliver married Sarah, daughter of William Pynchon, Esq. She survived him many years. Their son, Daniel, graduated at Harvard College in 1806. He studied medicine, and for many years was a Professor in Dartmouth College. He died at his residence in Cambridge, May 1, 1842. *Farmer's Gen. Reg.; 5 N. E. Hist. and Gen. Reg. 53; Sprague's Anns. Am. Epis. Pul. 383, 384.*

The Rev. Moses Badger, son of Joseph and Hannah (Pearson) Badger, was born at Haverhill, Massachusetts, July 11, 1743. He was probably a lineal descendant of Giles Badger, who settled in Newbury in 1635. Moses graduated at Harvard College in 1761. He was ordained in England, and, February 23, 1767, was appointed itinerant missionary in the Province of New Hampshire, by the Society for the Propagation of the Gospel. From the time of his arrival at his mission, in September, 1767, to April, 1774, he labored constantly and zealously, in seeking in all parts of the Province the scattered sheep of the Master's flock, and administering to them the word and sacraments. The labor of his mission was great. The places which required his attention being widely separated, he was "kept continually on horse-back." Finding himself physically unequal to the work required, he resigned his charge in 1774, and for a time assisted the Rev. Dr. Caner, Rector of King's Chapel, Boston. He probably went with him to Halifax on the evacuation of Boston. Subsequently he went to New York. In 1779 and 1780, he was in that city. In 1786, he was at Newport, apparently without any particular charge. On his resignation of the Rectorship of King's Church, Providence, the Rev. Mr. Oliver recommended Mr. Badger as a suitable clergyman to succeed him. He was at once offered the Rectorship of that Church. He accepted the call, and entered upon his duties September 28, 1786. In this trust he was faithful,

and bore well his part in the organization of the Diocese of Rhode Island in 1790. He died at Providence, September 20, 1792.

The Rev. Mr. Badger married Mary, daughter of the Hon. Richard Saltonstall of Haverhill. The residence of Mr. Badger was at Haverhill, until the commencement of the War of the Revolution.

The evils of war were felt by Mr. Badger. In 1776, his property in Haverhill was confiscated. "The Committee of Correspondence, etc., for Haverhill In Complyance with the orders and directions of this Great and General Court, took possession of the House and about an half acre of land in sd Haverhill belonging to Mr. Moses Badger late fled from Boston with the Ministerial fleet and leased the same for the Term of one year, to Mr. Isaac Redington of Haverhill for Seven Pound to be Paid at the years end." The property of his father-in-law was confiscated at the same time.

Judith, a sister of Moses Badger, born February 3, 1724, married Nathaniel Cogswell of Haverhill, and afterwards of Atkinson, New Hampshire. He was the father of William Cogswell, M. D., of Atkinson. *Coffin's Hist. Newbury, 294; 7 Hist. Mag. (Second Series) 357, 358; 5 Coll. N. H. Hist. So. 111, 112; 6 Coll. N. H. Hist. So. 126; Chase's Hist. Haverhill, 378; Updike's Hist. Narr. Ch. (1st ed.) 415; Hawkins, 250; Front. Miss. 321, 322.*

The Rev. Abraham Lynsen Clarke. Little is here known respecting this gentleman. He graduated at Yale College in 1785. He was ordained by Bishop Seabury, June 9, 1786. In that year he became the Rector of St. John's Church, Providence. He resigned this office in March, 1800. Very soon after this resignation, he became the Rector of St. Michael's Church, Bristol. He continued there about three years. Mr.

Clarke then became the Rector of St. James's Church, Newtown, Long Island, and of St. George's Church, Flushing. He retained this office until his death in 1811. His parochial reports indicate a good degree of diligence and success in the proper work of his profession.

THE RT. REV. NATHANIEL BOWEN, D. D. The name of Bowen appears quite early in the annals of Boston. Griffeth or Griffen Bowen was admitted freeman in 1639. He had a son named Peniel, born in 1644. Penuel, the father of the subject of this sketch, is supposed to have been a lineal descendant from the latter. He graduated at Harvard College. He was ordained colleague of the Rev. Samuel Checkley, in the New South Church, April 30, 1766, and dismissed from that society May 12, 1772. About that time he became a Churchman. In 1787, he removed to South Carolina, and died soon after his arrival.

Nathaniel was born in Boston, June 29, 1779. After the death of his father, the Rev. Robert Smith, afterwards Bishop of South Carolina, took charge of him and educated him. He received the degree of B. A. from Charleston College, October 17, 1794, being then in his sixteenth year. Soon afterwards he was appointed tutor in the College, and served some time in that capacity.

The precise time of Mr. Bowen's return to Boston is not known. He read theology for several months under the Rev. William [?] Jenks, D. D., then residing in Cambridge; and afterwards under the direction of the Rev. Samuel Parker, D. D., Rector of Trinity Church, Boston. He was ordained Deacon, at Boston, June 3, 1800, by Bishop Bass, and Priest by the same, at Newburyport, October, 1802. He spent one half of the year 1801 at Charleston, South Carolina, as Chaplain of the Orphan House in that city. On his return North in October

of that year, he became the minister of St. John's Church, Providence. In March, 1802, he resigned this charge and accepted an invitation to become the assistant minister of St. Michael's Church, Charleston. In December following, on the resignation of the Rev. Dr. Jenkins, he succeeded to the Rectorship of that church. In this position he did very much towards the reorganization of the Diocese and revival of the Church in South Carolina. As often as his duties in St. Michael's Church would permit, he visited vacant and decayed parishes and endeavored to awaken an interest in their welfare. During this part of his life, he tried to perform the threefold duty of a rector of a large church, the teacher of a school, and a missionary. Of course he could not do this for any great length of time. An increasing family required more than his stated salary. Accordingly, in 1809, he accepted the Rectorship of Grace Church, New York. He held this office until 1818.

In 1814, Mr. Bowen received the degree of Doctor in Divinity from the University of Pennsylvania, and, a few months later, the same honor from the College of South Carolina. October 8, 1818, he was consecrated Bishop of the Diocese of South Carolina, at Philadelphia, by Bishop White, assisted by Bishops Hobart, Croes, and Kemp. In connection with this office he again took the Rectorship of St. Michael's Church. He died at Charleston, August 25, 1839, in the sixty-first year of his age. He was buried under the chancel of St. Michael's Church, by the side of his elder brother, Bishop Dehon.

These twenty-one years of Episcopal dignity in the Church were abundant in good works. He rebuilt many altars that had been broken down, and did well the work of a chief shepherd in gathering, guarding, and feeding his flock.

In 1805, Bishop Bowen married Margaret, daughter of John Blake, Esq., of Charleston. They had ten children. Four only outlived their father. His widow and three married daughters

were living in 1858. His only surviving son died soon after he entered college in Charleston.

Bishop Bowen published the following productions: A Sermon preached before the Bible and Common Prayer Book Society, New York, 1812; Pastoral Advice, 1831; Christian Consolation, six sermons, 1831; Duty of being Confirmed, 1831; On Responding Aloud, 1833; Fast Day Circular, with a Prayer, 1833; Lay Ministrations, 1833; Persuasion, 1833; Pastoral Letter on Missions, 1835; An Address to the Students of the General Theological Seminary, 1836; A Discourse occasioned by the Death of the Rt. Rev. William White, D. D., delivered in St. Michael's Church, Charleston, 1836. After Bishop Bowen's death a selection from his manuscript sermons was published in two volumes, octavo. *Farmer's Gen. Reg.; Drake's Hist. Boston, 245, 285, 552; Sprague's Anns. Am. Epis. Pul. 471-477.*

The Rev. Nathan Bourne Crocker, D.D. John Crocker settled in Scituate, Massachusetts, in 1638. Probably he was an ancestor of the subject of this sketch. In 1826, eleven men of the name of Crocker had graduated at Harvard College and three at Yale. Richard Bourne of Lynn in 1637 removed to Sandwich and was a teacher among the Indians at Mashpee. In 1670, he was ordained by Eliot and Cotton. He died in 1685.

Nathan Bourne Crocker, son of Ebenezer and Mary (Bourne) Crocker, was born in Barnstable, Massachusetts, July 4, 1781. The Crockers were of Cotuit and the Bournes of Sandwich. Nathan fitted for college at the academy in Sandwich, and graduated at Harvard College in 1802.

For a short time after his graduation, Mr. Crocker studied medicine with Dr. Leonard of Portsmouth, New Hampshire. He then went to Boston with the intention of pursuing

his studies under Dr. Jeffries. On account of the serious illness of the doctor, he was disappointed. In company with the Rev. Nathaniel Bowen, then the Rector of St. John's Church, he went to Providence. October 24, Mr. Bowen preached his farewell sermon, and on the 28th, he left for South Carolina. Mr. Crocker officiated for the first time as Lay Reader in St. John's Church, November 1, 1802. Previously to this time he had been a Congregationalist. His first communion was February 20, 1803. April 11, 1803, he was "elected to be Rector as soon as he obtains Deacon's Orders." He was ordained Deacon by Bishop Bass in Trinity Church, Boston, May 24, 1803. He commenced his ministry in St. John's Church, June 5, 1803. On account of ill-health, he was obliged to ask leave of absence. In January, 1804, he desired to be released from his engagement, which extended to May 24. June 7, 1804, he sailed for Lisbon. After his return home, he officiated several Sundays in St. John's Church. Immediately after the resignation of the Rev. Mr. Blackburn, in March, 1807, Mr. Crocker was invited to take the Rectorship of St. John's Church "on his obtainment of Priest's Orders." He was ordained Priest in Trinity Church, New York, by Bishop Moore, May 18, 1808. In 1827, the degree of Doctor in Divinity was conferred on him by Hobart College. He preached for the last time, June 16, 1861. He administered the Holy Communion for the last time on Easter Day, April 20, 1862. He died at his residence in Providence, October 19, 1865, in the eighty-fifth year of his age. He was buried in the North Burying Ground.

The proper Rectorship of Dr. Crocker in St. John's Church was about fifty-seven years. His ministry as Lay Reader and Deacon and Priest extended through a period of more than sixty years. The results of this ministry are worthy of note. Of the first years of his Rectorship we have no authentic record. From the beginning of 1813, "he baptized over eleven

hundred individuals, of whom seven hundred and fifty were infants; he admitted about six hundred and fifty persons to the Holy Communion; he officiated at nearly three hundred and fifty marriages, and at more than five hundred and fifty funerals. The number of communicants rose from fifty-nine to two hundred and thirty-eight in the same period, the parish having been twice instrumental in establishing a new parish from within itself."

From 1807 until the year of his death, with the exception of one year, Dr. Crocker was a member of the Standing Committee of the Diocese, and for a long time its President. He was elected a deputy to nineteen Triennial General Conventions. He was a Fellow of Brown University from 1808, and for fifteen years Secretary of the College Corporation. For seven years before his death he was the oldest Presbyter of the Episcopal Church in the United States.

It is pleasant to reflect upon the life of Dr. Crocker. It was his privilege to be the Rector of only one Church. During two generations he performed faithfully the various and delicate duties of a Christian pastor. With sentiments of veneration and tender regard the children and grandchildren of those who chose him for their priest followed him to his burial. His work was done, and it was fit that he should go to the refreshing rest of faithful souls.

In Providence, and especially in St. John's Church, the influence of Dr. Crocker was manifold and great. He did very much for the Church in the State and country. Early in his ministry he became a practical missionary. The little flocks, gathered and fed by Honyman, MacSparran, Browne, Usher, Graves, and others, had been discouraged and scattered. No one sought for them. A man of the deep and earnest religious sentiments of Dr. Crocker could not rest while the Episcopal Church was confined to four places in the Diocese. Others were soon found

ready to engage with him in works of love. He had the satisfaction of seeing a healthy growth of the Diocese and much precious fruit.

Dr. Crocker partook largely of the movement in the Church in 1812 in favor of a more evangelical style of preaching. His religious character at that time became more fully developed, and the great and living truths of the Gospel were more clearly apprehended by him. In theology he was a Calvinist. His sermons, which were seldom doctrinal, of course received their tone from that system as expounded by the elder Edwards. In the organization of two distinct parties in the Church, he doubtless sympathized with that one which has chosen to call itself Evangelical. The Gospel, however, does not happen to be the exclusive property of either school of theology. Good and great men are found in both schools. Charity is not observed to have any excessive development and activity in either of them.

In person, Dr. Crocker was tall and symmetrical. His manner of reading the service and delivering his discourses was quite pleasing and impressive. In the intercourse of life he was a courteous gentleman and a safe adviser.

In 1810, Dr. Crocker married Eliza Antoinette, daughter of Dr. Isaac Senter of Newport. They had four children, of whom three survived their parents. *Farmer's Gen. Reg.; Mem. of Dr. Crocker by the Rev. Dr. Duane.*

IV

ST. MICHAEL'S CHURCH

BRISTOL

The fourth parish formed in Rhode Island was in Bristol. This was done about thirty-nine years after the settlement of the town.

In 1680, four gentlemen of Boston purchased the tract of land included within the original limits of Bristol. A settlement was soon after made, mostly by emigrants from Plymouth. It was called New Bristol. In due time the town voted to settle a Congregational minister and impose a tax on all the inhabitants for his support. This measure was in accordance with the custom of Massachusetts. At that time Bristol and several adjacent towns were claimed by that State as a part of its domain. Probably there were very few Churchmen among the first settlers. About the beginning of the eighteenth century, some members of the Church of England were wont to assemble for Divine Worship in a small building near Mount Hope. In 1719, an organization was effected, and named St. Michael's Church. *2 Arnold's Hist. R. I. 76.*

In 1720, "the chief Inhabitants of Bristol, wrote very earnest Letters to the Bishop of London and to the Society, for a Minister of the Church of England, and promised to build a church. Before they had an Answer from the Society, they proceeded to get Contributions for the purpose. Colonel Mackintosh gave the Ground the Church stands upon, and 200*l.* Several Gentlemen, Members of the Church at Boston, gave 100*l.*, other Gentlemen at Newport on Rhode Island, gave 100*l.*, the neighbouring Towns to Bristol gave a small Sum, and the remaining Sum, amounting to near 1,000*l.*, was contributed by the People of Bristol. This Place is very proper

for a Church, Bristol being the County Town, and situate in the Centre of six others, so that the Inhabitants of those may resort hither to Divine Worship." *Humphreys, 331.*

1720–21. "The Society have this year supplied the following places with missionaries: The Rev. Mr. James Orem, to New Bristol, in New England, with the salary of £60 per annum, where the people have lately built a church at their own charge, and promised to contribute handsomely towards the maintenance of a missionary.

"When he arrived here, he found the Outside of the Church and Steeple only finished. The People received him with great Kindness, and there seemed to be a general Disposition in the Inhabitants, to have the Church of England Worship established here. Tho' the Church was not floor'd, nor the Walls plaistered, the People were zealous to have Divine Service performed in it: Which was done, and Forms and Benches were laid in it on Saturday Night for the Auditory; and a large Congregation, between 2 and 300 Persons, came there; not all Inhabitants of Bristol, but a great many from Swansey, Tiverton, and other neighbouring Towns. In the mean time, Workmen were employed continually upon the Church. Mr. Orem soon after acquainted the Society that it was finished, being a handsome Timber Building 60 Feet long, and 40 broad, that the Inhabitants had spared no Pains in carrying on the Work, and had expended above 1,400 *l.*, that Country Money, in compleating it: That there was a very numerous Assembly that attended Divine Worship every Lord's Day, and joined in the Service with the greatest Gravity and Decency imaginable, many of which, before his Coming, were entire Strangers to the Liturgy of the Church of England. Mr. Orem gained the Esteem and Affection of the People very much, and proceeded in his Mission with Success. But about a Year after, the Governor of New York, who was acquainted with his Merit, invited

him to New York, and offered him a Commission of Chaplain to the King's Forces there, which Mr. Orem accepted of." *Humphreys, 332, 333.*

1721–22. In order to preserve the connection of the Abstracts of the Society and give all of them, it may be well to insert here the one respecting St. Michael's Church under the above date, at the expense of a little repetition. The Abstract and Humphreys do not quite harmonize. We may suppose the former was made at a different time from the foregoing quotation. "The Rev. Mr. Orem, minister at Bristol," acquaints the Society, that "the Church there is almost finished, the inhabitants having spared no pains to carry on the work, having already expended £1,500, and some hundreds more will be required to complete the building; that there is a very numerous assembly that attends the worship of the church every Lord's day, and joins in the services with the greatest gravity and decency imaginable, many of whom, before his coming, were strangers to the liturgy of the Church of England.

"The Society would not let this worthy People, who had expressed so hearty an Affection for the Church of England, want a Minister." It was therefore determined by the Society to appoint to this mission, the Rev. Daniel Brown, the companion of Johnson and Cutler. Soon after his death, the Society changed the appointment of the Rev. John Usher from South Carolina to Bristol. *Humphreys, 333; Hawkins, 178; Updike's Hist. Narr. Ch. (1st ed.) 451.*

1722–23. The Society appointed "to Bristol, the Rev. Mr. John Usher, with a like salary, on the Rev. Mr. Orem's removal to New York." His salary was sixty pounds. Mr. Usher began his mission with success, was much respected by his parishioners, and was very diligent in his ministerial office. *Humphreys, 333.*

About the time of the above transactions, the little Church

at Bristol, and those attached to the Church of England in the neighborhood, experienced something of the gentleness and benignity of Puritanism. The Rev. Dr. MacSparran of Kingstown left the following record: "In Bristol, New England, Feb. 5th, 1722–3, were imprisoned twelve men, of the Church of England, for refusing to pay towards the support of the Presbyterian teacher there, viz.: Mr. Nathaniel Cotton. Mr. MacSparran being sent for to visit the gentlemen aforesaid, in prison, and in Mr. Orem's absence, preached in Bristol Church, Feb'y 10th.

"At a meeting of the Vestry, April 4th, 1723, a letter from the Rev. Mr. MacSparran to the Lord Bishop of London, praying an order for our church furniture, which lies at Stratford, and begging that he would espouse the cause of the Church of England, at Bristol, where the Dissenters have lately imprisoned twenty persons, and distrained upon the estates of several other churchmen for the payment of the rate to support their teacher, Mr. Nathaniel Cotton, was read and concurred in, and subscribed by all present.

"This March, 1724, are imprisoned, at Bristol, in the province of Massachusetts Bay, Captain Nathaniel Brown, one of the Church Wardens of Providence, Joseph Brown and Mr. Carpenter, all of the town of Rehoboth, for refusing to pay towards the support of the dissenting teacher in that town, viz.: Mr. Greenwood, which they refuse; supposing it criminal to contribute towards supporting schism, and a causeless separation from the Church of England. And I have inserted the same here, that the age to come may not forget the opposing spirit of New England Presbyterians; and what mercy and moderation the Church of England is like to feel at their hands, whenever they have the opportunity to lord it over her, as they have too much already in this country." *Updike's Hist. Narr. Ch.* (*1st ed.*) *83, 84.*

It may be well to remark here that this taxing Churchmen in Bristol and places adjacent to support Congregationalism, notwithstanding very earnest efforts for easement, was kept up, by the Massachusetts government, until 1746. While thus paying its full proportion of the ministerial rate, St. Michael's Church annually raised for the maintenance of its Rector from eighty to one hundred and thirty pounds. When, in 1726, it was proposed in a town-meeting to tax the town in order to get money to repair the meeting-house, the Churchmen, who were among the most respectable people in the town, made such a vigorous opposition that the plan was abandoned and the repairs made by private contributions. *Updike's Hist. Narr. Ch.* (*1st ed.*) *434*, *435*.

1723–24. From the Rev. Mr. Usher: "That the number of those who profess themselves of the Church of England are 45 families, that he has baptized 6 adults, and the number of communicants are 23."

In a letter to the Secretary of the Society for the Propagation of the Gospel, about this time, Mr. Usher wrote: "'There is good Reason to expect a numerous Congregation here in Time, the People, tho' at first they were not enough acquainted with the Doctrines of the Church, yet since they have had an Opportunity of being better instructed, have, by God's Blessing, heartily embraced her Communion, and seem to be stedfastly grounded in her Faith.' The Town, or chief Body of People, living near together, extends about a Mile in Length, and a Quarter in Breadth. The Farmers live at a greater Distance, some of them three, or four Miles off. A Church here seems very necessary, for the very next Church is thirteen Miles distant, and it would be very difficult to go there, especially for the Young and the Old, because of a troublesome Ferry which must be crossed, and of the deep Snows which often fall in the Winter Times in those Parts,

and render all Travelling exceeding difficult. Mr. Usher continues now Missionary here." *Humphreys, 333, 334.*

1724–25. From the Rev. Mr. Usher: "That he has baptized 5 adult persons, and admitted 7 to the communion, and that the number of actual communicants is 30."

In 1728, the people connected with St. Michael's Church raised a sum of money sufficient to purchase a bell weighing from seven to eight hundred pounds, and requested Nathaniel Kay, Esq., to order one from London. In due time it was received at Newport. In its transportation to Bristol it was accidentally broken. It was at once re-shipped to London to be cast anew. When it was again received, it proved to be a bell of very fine tone, and could be distinctly heard at Pawtuxet, a distance of at least twelve miles. *Updike's Hist. Narr. Ch. (1st ed.) 435.*

1729–30. "The Rev. Mr. Usher of Bristol writes, that his congregation has so much increased that there is scarce room in the church to hold them, and he therefore intends to build a gallery soon, for their better accommodation. In the same letter he gives a brief account of the progress he hath made in his mission since his appointment, in these words: 'Since my first settlement in Bristol to this time, which is just seven years, I have baptized 121, twelve of whom I baptized at Rehoboth and Barrington, at which places I have preached several times — of the number twenty-two were adults, and three adult Indians. I have had sundry negroes make application for baptism, that were able to render a very good account of the hope that was in them, and their practices were generally agreeable to the principles of the Christian religion. But I am not permitted to comply with their request and my own duty, being forbid by their masters, notwithstanding they have the Bishop of London's letter, and the late Bishop of St. Asaph's sermon to that purpose, to which I have added

my own endeavors, both from the pulpit and in private conversation, to persuade them to comply therewith.'"

The parish in Bristol had considerable excitement in 1730, with regard to the music of the Church. Two weighty questions seem to have caused it. One was whether the salary of Mr. Gallop, the chief singer, should be increased from thirty shillings, and the other, whether he should sing without reading the first line. Differing in respect to these matters of psalm singing from some modern parishes, they submitted both questions to the decision of their Rector.

The gallery mentioned by the Rev. Mr. Usher in the preceding abstract as a thing needed, was put into the church in 1731. The pews in it were readily sold.

In 1731, the parish passed a strange vote requiring Mr. Usher "to support all the widows of the church from his own salary." In 1732, a steeple clock was added to the church.

During the year 1732, "a petition was presented to the Governor of the Massachusetts Colony, by two Episcopalians, in the following words: 'That your Excellency would be pleased to interpose in our behalf, and cause us to be released from our confinement, and our property restored, we being peaceable inhabitants in the town of Swansy, our goods and chattels having been distrained, and ourselves now confined in the county jail of Bristol, because we refused to pay the salary of the Congregational minister, when we are regular attendants upon the Church of England worship.'" *Updike's Hist. Narr. Ch.* (*1st ed.*) *435*, *436*. What answer was vouchsafed to this petition is not known. It is not likely that anything was done for the relief of these individuals. Doubtless they obtained their liberty after paying soundly for their religion.

"On the death of Nathaniel Kay, Esq., of Newport, in 1735, it appeared by his will that he had bequeathed a valuable farm which he owned in Bristol, and two hundred pounds in

money, 'to the minister, wardens, and vestry of St. Michael's Church,' for the education of ten poor boys of the parish, and for the support of the ministry. This property has been well managed, and has afforded a handsome income. Whereupon the Church people petitioned, for a number of successive years, to be exempted from being taxed to support a town school; and by way of obtaining their object, they say, as appears by the town records, 'it will have its due weight with those gentlemen who formally objected against your gentleman schoolmaster, who was well qualified to teach, for no other reason than because he went to the Church of England sometimes.' This petition was not granted till six years afterwards, and then the town allowed them to place their school-house on the public land." *Updike's Hist. Narr. Ch.* (*1st ed.*) *436.*

1738. "The Rev. Mr. Usher, at Bristol, writes, Sept. 22, 1738, that in obedience to the orders of the Venerable Society, he sends a true and faithful account of the spiritual state of his parish. There are in it one hundred and fifty families, reckoning about four to a family, and fifty of these families are of his congregation, and he hath fifty communicants, and he hath baptized one person of full age, besides several children, the last half year. The other hundred families consist of dissenters of various names."

1740. "The Rev. Mr. Usher, missionary at Bristol, writes by a letter dated July 13th, 1740, that he hath lately baptized two adults, after full instruction, the one a white, and the other a black; and that he hath one remarkable convert from drunkenness whom God hath been pleased to pluck like a brand out of the fire, when, through that filthy vice, he was fallen into it; and upon this accident he had taken some pains with him, who, thus awakened to a sense of his sins, hath been for two years an example of sobriety and virtue. The number of Mr. Usher's communicants is forty-eight, and he is now preparing three

white and one black adult for the holy sacrament of baptism."

1745. "In Bristol, several families have conformed, and many others frequent that church, whom the Rev. Mr. Usher, the Society's missionary there, has good hopes will become worthy members thereof."

In 1746, that part of the county of Bristol, in which the town of Bristol is situated, was set off from Massachusetts to Rhode Island, and from that date it does not appear that the Congregational minister's salary was paid by a general tax on all the inhabitants. The Church of England people becoming respectable in numbers as well as influence, a better feeling appears to have been manifested between the two societies. In 1751, both ministers were entirely exempted from all taxes. The Rev. Mr. Usher was permitted, by a vote of the town, to place a pale fence in front of his house, and his son, John Usher, Jr., Esq., was employed to teach the town school. *Updike's Hist. Narr. Ch. (1st ed.) 436.*

1746. "The Rev. Mr. Usher, the Society's missionary at Bristol, by his letter dated April 2nd, 1746, writes: That besides reading and preaching twice every Sunday, and regularly administering the holy sacraments, and observing all the feasts and fasts of the church in his own parish, he officiates also at Taunton, Swansey, and other places, as opportunity offers and occasion requires; and that several who were dissenters had become conformists: to which is added the pleasure of his having about thirty negroes and Indians of his congregation, most of whom join in the church service very devoutly, and three of them are communicants."

1754. "The Rev. Mr. Usher, the Society's missionary at Bristol, in New England, observes, in his letter of this year to the Society, that he hath been employed above thirty years in their service, and continues to do his duty, though in an imperfect state of health; and hath the pleasure to officiate

to a full congregation of sober, industrious persons, who perform the service of the church in as regular an order as any church whatsoever, there being none among them but can read, except some few negroes; and he thanks God he lives upon a good footing with the dissenters, as well as with the members of his own congregation. And he had lately received into the church three adults, bred among the Anabaptists, and was preparing four more for the holy sacrament of baptism—and when that these four should be baptized, there would remain but part of two families unbaptized in his whole congregation."

In 1756, the church edifice was thoroughly repaired. From that time until the war with Great Britain, the parish was in a peaceful and prosperous condition. Though advanced in age, Mr. Usher worked for its interests with wisdom and zeal.

1765. "The Rev. Mr. Usher, the Society's missionary at Bristol, in the colony of Rhode Island, in his letter dated Nov. 21, 1763, incloses his Notitia Parochiœ, by which it appears that there are in Bristol about 150 families, 50 of which are of the Church of England, and 100 dissenters, none of them Baptists. In the preceding year he had baptized twelve infants, and had forty-three communicants; besides the above, he has thirty heads of families in the neighboring towns, fifteen of whom are communicants. They have been already favored with a deed of gift of a piece of land for a church and church-yard, in a small flourishing town about five miles from Bristol church; and have likewise, with the assistance of some dissenters, subscribed about five thousand pounds, this poor currency, towards building a chapel of ease, hoping to obtain leave for some neighboring missionary to officiate among them once a month, that the aged and children may attend. Mr. Usher has occasionally officiated in these towns to large societies, in private houses, for want of a church."

1774. "The Rev. Mr. Usher, though a cripple, constantly preaches every Sunday, in the summer season, to a congregation that declines indeed from constant emigration; though such as are within distance, still continue their attendance."

1776. "By a letter from the Society's late missionary, Mr. Usher, dated Oct. 1774, it appears that in the preceding half year he had baptized seven infants, administered the sacrament to thirty communicants—and though aged, lame, and infirm, had performed the usual service twice on every Sunday without any assistance. Since that time the Society have lost that venerable and worthy missionary, after a period of fifty years diligently employed in their service."

Sprague states that the Rev. John Usher died at Bristol on the 30th of April, 1775, at the age of eighty-six years. In Updike's *History of the Narragansett Church* (1st ed.) it is said he was nearly eighty years of age. As the date of his birth is not known, there must be some uncertainty in respect to his age. Probably Sprague is nearer the truth than Updike. Mr. Usher was called from his earthly labors to his rest in Paradise, at a favorable time. The elements of political and civil strife were mustering for the conflict of arms. Doubtless he would have firmly espoused the cause of the King, under the conviction that, by his vows of ordination, he was bound to such a course.

The Rev. Mr. Usher, during his ministry in Bristol, baptized seven hundred and thirteen persons, performed the office of matrimony one hundred and eighty-five times, and attended two hundred and seventy-four funerals. *Updike's Hist. Narr. Ch. (1st ed.) 437.*

Soon after the death of the Rev. Mr. Usher, the Rev. Mr. Doyle of Cambridge, Massachusetts, was engaged to officiate in St. Michael's Church for the space of six months, but, on account of poor health, he left before the expiration of his

time. It is said in Updike's *History of the Narragansett Church*, "There were never any more services had in the church from that time." Certainly this is a serious mistake. Some time in 1775, the Rev. Henry Caner, D.D., sailed from Halifax to England. He was there received with many marks of respect, and offered his choice of the vacant missions of the Society for the Propagation of the Gospel. He was appointed in 1776 to the mission at Bristol. In the latter part of 1776 or early in 1777, he returned to this country and took charge of St. Michael's Church [?].* His name appears in the Abstracts of the Society from 1777 to 1783, as the missionary at Bristol. His salary was sixty pounds. This agrees with the writer in Sprague, who affirms that he continued "at Bristol as a missionary until the termination of the war." He returned to England in 1785. *Updike's Hist. Narr. Ch. (1st ed.) 437, 477; Sprague's Anns. Am. Epis. Pul. 63; Hawkins, 247, 248; 3 Anderson's Hist. Col. Ch. 419, 455.*

The old records of St. Michael's Church in 1778 have this mournful entry: "Our parish church, raised by the greatest possible exertions of our forefathers, when but few of them, and they poor, was on the 5th day of May, 1778, burnt to ashes by a band of British ruffians, under the command of Col. Campbell, from Rhode Island." At the same time eighteen dwellings were burned. *Updike's Hist. Narr. Ch. (1st ed.) 437; 2 Arnold's Hist. R. I. 418.*

The condition of the parish was very sad. The tide of popular feeling was against its members. Some were reduced to poverty by this wanton act; others for safety had retired into the country. The few who remained with their venerable Rector [?] could do only a little for his support. But they stood fast in their profession and waited for brighter days. Undaunted

* It is not probable that Dr. Caner ever visited Bristol. The appointment to that station was honorary. *Munro's History of Bristol, 151.*

by the storm of war and the madness of the people, John Usher, Esq., was, at this time, a pillar of strength and establishment. After the departure of Dr. Caner [?], he regularly gathered the little flock together, preserved the due organization of the parish, and read the service of the Church. The place used for the Sunday worship was the court-house. In 1786, a new church, built on the site of the former one, was finished. It was a plain wooden building, sixty feet long and thirty-six feet wide. In this church he officiated as a Lay Reader until his ordination in 1793. During these years, St. Michael's Church was occasionally visited by the Rev. Messrs. Graves, Badger, Smith, and Wheeler, who administered the holy sacraments. The new edifice was, in a manner, consecrated to its sacred purpose on its first opening, in 1785, by the administration of holy baptism by the Rev. Mr. Graves. *Updike's Hist. Narr. Ch. (1st ed.) 438, 439.*

In 1791, Bishop Seabury confirmed twenty-five persons in St. Michael's Church. Probably this was the first time the rite was administered in Bristol. On the recommendation of the Convention of the Diocese in 1792, Bishop Seabury ordained John Usher, Esq., Deacon and then Priest in 1793. He ministered faithfully as a priest during seven years, and then, in 1800, he resigned his charge, being seventy-eight years of age. He still often officiated at baptisms, marriages, and funerals among his old and long-tried friends. *Updike's Hist. Narr. Ch. (1st ed.) 439, 440; Jour. Dio. R. I. 1792.*

In 1797, Bishop Bass confirmed twenty-nine persons in St. Michael's Church.

The Rev. Abraham L. Clarke became the Rector of St. Michael's Church in 1800. He continued to hold this office about three years, and was succeeded by the Rev. Alexander V. Griswold. *Updike's Hist. Narr. Ch. (1st ed.) 440.*

The Rev. Mr. Griswold assumed the duties of the Rector-

ship of St. Michael's Church in May, 1804. At that time the condition of the parish was not promising. The disastrous effects of the Revolution had not ceased to be felt. The Rectorship of the Rev. Mr. Clarke had not been a peaceful and profitable one. The Rev. Dr. Stone represents Bristol as "a place where little having yet been done for the church, so much the more remained to be done." No doubt "much remained to be done." There are few places in the world where this is not the case. It is not true to say that "little" had "been done for the church" in a parish which the Ushers had served during seventy-five years. Whether the small number who had been, in circumstances of great trial, steadfast in their profession and under the care and instruction of one of the most consistent and faithful ministers of Christ were "not characterized by any very enlightened views of Christian truth, or of Christian character," is merely an individual judgment, certainly "not characterized by any very enlightened views of Christian" charity. In his autobiography, Bishop Griswold says: "I found in this place about twenty-five families decidedly attached to the church, and about the same number of communicants. Some others occasionally attended worship there." *Stone's Mem. Bp. Griswold, 101, 102; Updike's Hist. Narr. Ch. (1st ed.) 440.*

The salary of Mr. Griswold at Bristol was $600. The income of the parish was sufficient to pay this sum, and, also, according to the terms of the original gift, support the charity school. He soon found the salary quite inadequate for the support of his family. As a means of increasing his income, he established and taught a select school. He continued this school, with a great increase of exhausting work, until he was elected Bishop of the Eastern Diocese. *Stone's Mem. Bp. Griswold, 100, 101.*

In 1810, the congregation of St. Michael's Church having much increased, it was found necessary to enlarge the church

edifice. Twenty-four feet were added to the west end of it, making the building eighty-four feet long, but not proportionably wide, and the old part was thoroughly repaired. *Updike's Hist. Narr. Ch.* (*1st ed.*) *441.*

The year 1812 was the commencement of a new era in the history of St. Michael's Church. The old prejudice against the Episcopal Church had in a great measure passed away. The good seed liberally sown by Bishop Griswold and his faithful predecessors, under the genial influence of the Holy Ghost, the Lord and Giver of Life, sprang up and produced a golden harvest. The story of this time of refreshing may be best told in the words of the Bishop: "In the year 1812, there was in Bristol an awakened attention to the subject of religion, which was very wonderful, and the like of which I had never before witnessed. It commenced among the members of my parish, when no such thing was looked for, or indeed thought of. No unusual efforts had been made with any view to such an excitement. My administering of confirmation in the parish a few months previously had not improbably some effect. My recent ordination to the Episcopate was the means of awakening my own mind to more serious thoughts of duty as a minister of Christ; and in consequence I had, no doubt, with more earnest zeal preached 'Jesus Christ and him crucified.' The change which I first noticed was the appearance of increased seriousness in the congregation; especially on leaving the church after service. There was little or no laughing, or merry salutation among the people; neither talking of worldly things. After the benediction, and a minute of private prayer, they retired silent and thoughtful. Some soon began to express a religious concern respecting their spiritual state, and were anxious to know 'what they should do to be saved.'

"In consequence of this awakened and increasing inquiry, I began to meet with them one or two evenings in the week,

not only that we might unite in praying that they might be led into the way of truth, and enjoy the comforts of hope, and of peace in believing, but that I might save time to myself and them, by conversing at the same time with a number who were in the same state of mind. I soon found that the number of such inquirers had increased to about thirty; and in a very short time the awakening was general through the town, and very wonderful.

"Very much to my regret, the number of communicants had hitherto been small, but about forty: and yet, notwithstanding the very zealous efforts of those of other denominations to draw the converts to their respective communions, a large number of adults (forty-four) were baptized, and a hundred were added to my communion, of whom more than half had before been accustomed to attend worship in other places, or in no place. The converts were not encouraged in ranting, or in any enthusiastic raptures; nor did they incline to any extravagance; but gladly hearkened to the 'words of truth and soberness;' and very few of them afterwards 'turned from the holy commandment delivered unto them.'"

In civil society there are times when something of renovation and change becomes necessary for its welfare. Old and neglected truths and principles gain a new degree of prominence and power. Some may fancy that they are really new, but there are not many new truths and principles. In one of its aspects, the Church is a human institution, and has the same needs as civil and domestic ones. During the early period of the existence of the Episcopal Church in New England, and during some considerable time after the Revolution, it was in constant and keen conflict with Congregationalism. This condition of things almost necessarily gave a peculiar tone and character to the ministrations of the able and devout men who served in its priesthood. The Church was everywhere acting on

the defensive against a wily and strong antagonist. The time had now come when an aggressive course of action should be adopted. Leaving the old issues with the past, to a very large extent, it was needful, in order to growth, that the great and living truths of the Gospel should be freely and truly preached. By the ordering of Providence, Bishop Griswold, unconscious of his mission, was the leader in this movement. He does not pretend to any change of views or principles. When he threw aside and burned scores of his old sermons, he simply abandoned the past, and, with a large and loving heart, took his stand in the living present. All he claims in regard to this awakening is that he, "with more earnest zeal preached 'Jesus Christ and him crucified.'" He introduced no new and strange measures into the Church. As the Apostles of the Lord did, he guided those who were conscious of their spiritual wants into the right way of the Lord—to baptism, confirmation, and the Holy Communion.

The influence of this spiritual movement has been wide and salutary. While no change of doctrine and usage has been made, the tone of religious teaching in the Church has changed and become better adapted to its wants. Some, indeed, who did not, in any true use of words, with more earnest zeal preach Jesus Christ and him crucified, very soon resorted to practices and the use of language entirely unknown to the Church, and, in their influence, very harmful to the real interests of religion.

The religious concern in St. Michael's Church was of a lasting character. There was each year a healthful increase of the parish and of the number of communicants, while its Rector, Bishop Griswold, performed a large amount of work. He held regularly on Sundays, except when absent on Episcopal duty, three full services. On one evening of the week he had prayers and a familiar lecture and conference. During the twenty-five years of his Rectorship the number of communi-

cants increased from twenty-five to one hundred and sixty-two. This, however, on account of much emigration, does not fairly indicate the growth of the parish from year to year. *Updike's Hist. Narr. Ch. (1st ed.) 442; Jour. Dio. R. I. 1813, 1829.*

After the removal of Bishop Griswold to Salem, Massachusetts, in the winter of 1830, the Rev. John Bristed had charge of the parish. He had before that time done duty as an assistant. In March, 1834, he became Rector. Under his ministry the Church increased largely in numbers and enjoyed prosperous days. In 1833, the parish took down the old church, and erected on the same site on which the two former ones had stood, a new and commodious one. It was consecrated by Bishop Griswold, March 6, 1834. *Updike's Hist. Narr. Ch. (1st ed.) 443, 444.*

The Rev. John Usher. Hezekiah Usher was admitted a freeman at Cambridge in 1639, and removed to Boston in 1646. During several years he was a member of the General Court. He died in May, 1676. John Usher was born in Boston, April 27, 1648, and admitted a freeman in 1673. He was a bookseller and stationer. He was a man of wealth. In 1692, he was appointed Lieutenant-Governor of the Province of New Hampshire. He held this office about five years. Under Governor Dudley, in 1703, he was reappointed to the same position. He retained it until after the accession of King George in 1715. He removed from Portsmouth to Medford, Massachusetts, and died there September 5, 1726, at the age of seventy-eight years. John, the son of the Governor, the time of whose birth has not been ascertained, graduated at Harvard College in 1719. After reading theology, he went to England for the purpose of obtaining Holy Orders, and, having been ordained, he was appointed to South Carolina by the Society for the Propagation of the Gospel; but on the death of the Rev. Dan-

iel Brown, his appointment was changed to Bristol, Rhode Island. He died at Bristol, April 30, 1775, at the age of about eighty-six years, and was buried under the chancel of St. Michael's Church. *Farmer's Gen. Reg.; 1 Belknap's Hist. N. H. 250, 287.*

Little is known respecting the family of Mr. Usher. He had two sons, JOHN and JAMES. John is supposed to have been born about the time of his father's settlement at Bristol, as his name is the first in the record of baptisms in that parish, 1722–23. Of the other son, less is known. He graduated at Yale College in 1753, and having been duly educated, he sailed to England for the purpose of obtaining Orders, in 1756 or 1757. After his ordination, he was appointed to the mission at Hebron, Connecticut. On his passage home, in 1757, he was taken prisoner by the French, and, with others, confined in the Castle of Bayonne, where he died of the small-pox. *Hawkins, 218; Sprague's Anns. Am. Epis. Pul. 192.*

The character of the Rev. John Usher must be learned from the preceding record of his ministry. Evidently he always enjoyed the favor of the Society which appointed him. In the early years of his residence at Bristol, he endured much hardship and opposition. In his later years, he was in greater favor with the community, and had the satisfaction of seeing his church increasing and prosperous. His course as a minister of Christ was one of uninterrupted usefulness. His work remains. *3 Anderson's Hist. Col. Ch. 454.*

JOHN USHER, son of the preceding, graduated at Harvard College in 1743. After graduating he read law. For nearly fifty years he practised his profession at Bristol. He was always a devout Churchman and abundant in good works. By his sagacity and prudence, the valuable property of the Church was preserved during the war. For many years he officiated in

St. Michael's Church as Lay Reader whenever his services were required. Probably in the autumn of 1792, on the recommendation of the Convention of the Diocese of Rhode Island, he was ordained Deacon by Bishop Seabury of Connecticut. July 31, 1793, he was promoted to the Priesthood by the same and became Rector of St. Michael's Church. He held this office until 1800. He died in July, 1804, in the eighty-second year of his age, and was buried by the side of his father under the chancel of the church in which both of them had served with exemplary fidelity. *Farmer's Gen. Reg.; Sprague's Anns. Am. Epis. Pul. 48-50; Jour. Dio. R. I. 1793.*

The Rev. John Bristed was originally a lawyer in New York. He relinquished this profession and read theology some time at Bristol under the direction of Bishop Griswold. He was ordained Deacon by him in St. Michael's Church, Bristol, April 23, 1826, and Priest in the same church, May 6, 1827.

During 1826 and 1827, Mr. Bristed did some clerical duty in Vermont, residing at Middlebury. In 1827, he was made Rector of a new parish organized at Ferrisburgh. From Vermont he returned to Rhode Island, and assisted Bishop Griswold in St. Michael's Church. After the removal of the Bishop to Salem, Massachusetts, in 1829, he was invited to continue his services in that church "for the time being." Subsequently, in 1830, he was elected its Rector, by a unanimous vote of the Vestry. In March, 1834, he was duly instituted into the Rectorship by Bishop Griswold. Under his care the parish prospered and increased. The number of communicants in 1840 was two hundred and eighty-seven. *1 Epis. Reg. 96; 2 Epis. Reg. 96; Jour. Dio. Vt. 1826, 1827; Jour. Dio. R. I. 1830; Updike's Hist. Narr. Ch. (1st ed.) 443-445.*

V

WARWICK, FREETOWN, TIVERTON, &c.

From an early period in the history of Rhode Island, there were a number of families in Warwick who were attached to the Church of England. Not being sufficiently numerous to warrant the appointment of a missionary to reside among them, they were served, according to the direction of the Society for the Propagation of the Gospel, by those who were stationed in neighboring towns. The Rev. Dr. MacSparran, after his settlement in Kingstown, gave some attention to them.

In 1726, Trinity Church, Newport, "gave their old church to the people of Warwick, who had no church of their own." Being taken down, it was floated from Newport to that part of Warwick called Coweset. September 2, 1728, the Rev. George Pigot of Marblehead, Massachusetts, and his wife Sarah deeded to the Society for the Propagation of the Gospel, "all that plat of land, being the north-west corner below the highway, containing in length from east to west, one hundred feet, and in breadth from north to south, eighty feet." This was given with the "intent and to the end, that a church may be thereon erected according to the establishment of churches by the laws of England, and to no other use and intent or purpose whatsoever." On this piece of ground a plain wooden church was soon after built. From 1740 to 1758, Dr. MacSparran did duty once a month in this church, and received annually from the Society, on that account, thirty pounds. The Rev. Mr. Fayerweather, his successor at Kingstown, served this little flock to some extent. After his settlement in Providence, the Rev. Mr. Graves gave them particular care. By a formal act of the Society, this church was annexed to his mission, and he was directed to officiate at Warwick one Sun-

day in each month, and on week days as often as he conveniently could. For these services from 1763 to 1783, he received from the Society fifteen pounds annually. The number of communicants during this period was about fifteen. In 1764, the old church edifice, having fallen into decay, was taken down by some inhabitants of Old Warwick, for the purpose of being rebuilt there. The materials, having been conveyed to the shore, were scattered by a storm and lost. The ground about the site of the old church has in it the graves of many who, in their day, resorted there for worship. *Updike's Hist. Narr. Ch. (1st ed.) 369, 458-477; 9 Chr. Wit. and Chr. Advo. (1843) 109.*

From the first establishment of the Church in Rhode Island, there were a number of people, attached to the Church of England, in Freetown, Massachusetts, Tiverton, and Little Compton. These places having united in asking a missionary from the Society, the Rev. Mr. Honyman "was directed to visit them by Turns on Week-days, till they could be supplied with a Minister. Mr. Honyman frequently crossed over to them, and preached to them in a Meeting-house, of which he obtained the Use, and which was commodiously situated in the Centre of the three Towns. He said, the People at first, tho' very ignorant and rude in religious matters, were yet very grave and attentive at Divine Worship. He performed this laborious Duty several Years. In the Year 1712, a Missionary was sent to these three Towns. Mr. Honyman began to have a little more Leisure; but he was zealous to promote the Work he had engaged in, and set up a Lecture, and preached once a Fortnight at Portsmouth, a Town at the farthest End of the Island, and soon found very great Encouragement to continue it, not any Reward, but an unexpected and surprising large Audience of People of many Persuasions." *Humphreys, 319, 320.*

The missionary mentioned above as sent to Freetown, Tiverton, and Little Compton, in 1712, is not known to the writer. Perhaps the Abstract for 1713–14 may give the desired information. "To *the Rev. Mr. H. Wheatley* for his intended services at Narragansett, £70 per annum, it being a place well deserving the encouragement of the Society as the former (Marblehead), and calling for it frequently by addresses to his late Majesty and the Lord Bishop of London, the General [Nicholson] signifying the subscribers to be favorers of the Church of England, and desirous of a regular minister to be placed among them." *Updike's Hist. Narr. Ch. (1st ed.) 450.*

If the Rev. H. Wheatley was the missionary appointed to these towns, he did not continue in his mission any considerable time. His name does not again appear in the list of missionaries in Rhode Island. On his appointment to Kingstown in 1720, the Rev. James MacSparran was directed "to officiate, as opportunity shall offer, at Bristol, Freetown, Swansey and Little Compton, where there are many people members of the Church of England, destitute of a minister." This charitable work was done in conjunction with the Rev. Mr. Honyman, who continued to officiate occasionally in those places, until prevented by the infirmities of age. *Updike's Hist. Narr. Ch. (1st ed.) 450.*

One cannot now tell what of parochial organization may have existed in either Freetown, Tiverton, or Little Compton; neither is it known what may have been the number of communicants residing in them. In Tiverton, "a Lott of Land supposed to contain Forty acres" had been given, at an early day, "for the use of the Episcopal Church." *Jour. Dio. R. I. 1794.*

CHAPTER IX

A GENERAL VIEW OF THE CHURCH IN RHODE ISLAND FROM 1698 TO 1843

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IN the course of the preceding notices of the parishes in the State of Rhode Island, various things have been passed over, which have a general interest to the Diocese. They also, to some extent, possess an important relation to the early history of the Episcopal Church in New England. It is proper to make here, as far as the material in hand will allow it, a connected record of them.

The condition of the Episcopal Church in Rhode Island, in the colonial period, was more favorable than in any other New England Province. The designs of the first settlers of Maine and New Hampshire were eminently friendly to the Church. These settlers were firmly attached to the Church of England. The charters of these provinces contemplated no other religious establishment. By management and mismanagement, these colonies came under the control of Massachusetts. Having from the first violated its own charter and established a schismatical church, it employed all possible means to repress and extirpate Episcopacy. The clergy practised the utmost degree of vigilance, and the magistrates, under their guidance, used every means to guard against the introduction of a duly organized Church. When the Church could not be any longer excluded from their sacred domain, they resorted to every species of Jesuitism, at home and in England, to render its existence almost intolerable. The only part of the present territory of the State of Rhode Island which felt the severity of Puritan rule was the County of Bristol. This ceased in 1746.

Having regard to the time of its issue, the Charter of Rhode Island was a remarkable document. So much of it as has re-

spect to religious freedom is well worthy of note: "Being willing to encourage the hopeful undertaking . . ., and to secure [the inhabitants] in the free exercise and enjoyment of all their civil and religious rights appertaining to them, as our loving subjects; and to preserve unto them that liberty, in the true Christian faith and worship of God, which they have sought with so much travail, and with peaceable minds, and loyal subjection to our royal progenitors and ourselves, to enjoy; and because some of the people and inhabitants of the same colony, cannot, in their private opinions, conform to the public exercise of religion according to the liturgy, forms, and ceremonies of the Church of England, or take or subscribe the oaths and articles made and established in that behalf; and for that the same, by reason of the remote distances of those places, will (as we hope) be no breach of the unity and uniformity established in this nation: Have thought fit, and do hereby publish, grant, ordain, and declare, That our royal will and pleasure is, that no person within the said Colony, at any time hereafter, shall be in any wise molested, punished, disquieted, or called in question for any differences in opinion in matters of religion and do not actually disturb the civil peace of our said Colony; but that all and every person and persons may, from time to time, and at all times hereafter, freely and fully have and enjoy his and their own judgements and consciences, in matters of religious concernment, throughout the land hereafter mentioned, they behaving themselves peaceably and quietly; and not using this liberty to licentiousness and profaneness, nor to the civil injury and outward disturbance of others." *3 R. I. Hist. Coll. 243; 2 Anderson's Hist. Col. Ch. 172.*

During the colonial period the four Episcopal clergymen of Rhode Island appear to have met, from time to time, for counsel and encouragement. Probably these meetings were quite informal, and no record of them was made.

The first Convention of the Protestant Episcopal Church in the Diocese of Rhode Island was holden at Newport, November 18, 1790. The Rev. William Smith, Rector of Trinity Church, Newport, and the Rev. Moses Badger, Rector of King's Church, Providence, were present. John Handy and Robert Auchmuty were the Lay Delegates from Trinity Church. Jeremiah F. Jenkins and John Mumford were the Lay Delegates from King's Church. John Usher was the Lay Delegate from St. Michael's Church, Bristol. The Rev. Moses Badger was chosen President and Robert Auchmuty, Secretary. The Convention was opened with a sermon by the Rev. Mr. Smith.

This Convention voted to adhere to and obey the seventeen canons passed by the General Convention of 1789, and adopted and recommended the use of the Book of Common Prayer as revised by the same General Convention.

The most important act of this Convention had regard to an Episcopal supervision of the Churches. It was voted, "That the Right Rev'd Father in God, Samuel Seabury, D. D., Bishop of the Church in Connecticut, be and is hereby declared Bishop of the Church of this State; that the Rev'd Moses Badger and William Smith be requested to write and address him on the subject; and that the Letters of recognition and Episcopal acceptance be entered upon the Journals of this Convention; and farther, that Copies of said Letters be transmitted to the respective Churches in the State to be entered on their Records." *Jour. Dio. R. I. 1790.*

There is no record of any Convention in 1791. In 1792, a regular Convention was holden at Providence on the 20th and 21st days of August.

It is pleasant to record here the proceedings of this Convention in regard to John Usher, Esq., of Bristol.

"*Voted*, That a Letter be drafted and forwarded to Bishop

Seabury for the purpose of expediting Mr. John Usher's Ordination, and for the further confirming and adding weight to a writing produced and read in this Convention, entitled, 'An address to the Right Rev'd Bishop Seabury to obtain Holy Orders for John Usher, Reader in the Church of Bristol;' and signed by William Smith, Rector in Newport, Moses Badger, Rector of King's Church, Providence, and that the proposed Letter receive the Signature of every member of this Convention.

"A true Copy of the proposed Letter.

Rt. Rev'd Father in God: The Convention of the Church in this State, assembled this day in the House of Samuel Chace, Esq., in Providence; and upon taking into consideration the proposed promotion of Mr. John Usher in Bristol, to the honor and dignity of Holy Orders, upon the terms and conditions expressed and contained in a Writing entitled, 'An address to the Rt. Rev'd Bishop Seabury, to obtain Holy Orders for John Usher in Bristol;' and weighing, and well considering the Contents and intentions of said address, We, in our conventional and Synodical Capacity, hereby do approbate and give our Sanction and Countenance to the Same, and desire the aforesaid John Usher to present himself before your Reverence for the aforesaid purpose, at as early a period as possible.

William Smith, *Pres. of Conv.*
John J. Clark
John Mumford
Francis Malbone

Providence, this 21st day of August, 1792

Rt. Rev'd Bishop Seabury

Signed, Jer'h F. Jenkins, *Secretary*"

To this proceeding of the Convention, Mr. Usher made the following response:

Providence, August 21, 1792

GENTLEMEN: From an ardent zeal to promote the Glory of God, from a strong desire to lead man into the way of happiness, from these motives I would wish to dedicate the few remaining days of my Life and usefulness to answer these purposes. Resting it upon this Issue, that I trust myself inwardly thereunto moved.

On these principles, accept Gentlemen, of my warmest and sincerest thanks for the address, and the sanction given the address to Bishop Seabury on my behalf; and that as soon as it can be conveniently effected, shall present myself to our Rt. Rev'd Bishop Seabury, in order to answer your good intentions.

I am Gentlemen,

Your humble Servant,

JOHN USHER

Accordingly Mr. Usher was ordained Deacon by Bishop Seabury, probably in the autumn of 1792; and Priest, at Providence, on the 31st of July, 1793. During seven years he performed faithfully, at Bristol, the duties of his sacred office.

Owing to some reason not now known, the Convention of 1792 could not be represented by its own members in the General Convention at New York in September of this year. Under these circumstances, the Convention passed the following vote:

"*Voted*, That whereas the Churches in Connecticut and those of Rhode Island are united under the same Diocesan, the Rt. Rev'd Bishop Seabury, the Delegates of the Church in Connecticut be requested also to act as Delegates and Represen-

tatives from the Church in this State; and be fully and amply authorized to appear in our behalf, and in all things to act and Do according to their judgment and discretion, we placing in them all full and ample Confidence; and that the President of this Convention be desired to transmit them this vote and application."

In consequence of this vote, the following letter was addressed to the Delegates of the Church in Connecticut:

GENTLEMEN: Circumstanced as the Church in this State is, at present, we find ourselves under the Necessity of requesting your brotherly aid and assistance to represent us in the ensuing General Convention, as your Churches in Connecticut and ours in this State of Rhode Island do constitute but one and the Same Diocese, under the Rt. Rev'd Bishop Seabury.

We in Convention this 21st of August, 1792, have passed the vote recorded above.

That the divine assistance and blessing may accompany you in every laudable endeavor to promote the unity and perpetuate the happiness of the Churches of our One common Lord and Christ, is the most earnest prayer of Gentlemen,

Your most affectionate Brother and very humble Servant,

WILLIAM SMITH, *Rect. Tr. Ch. N.P. and Pr. of this Convention*

Providence, this 21st day of August, 1792

The Clerical and Lay Delegates from the Church in Connecticut to the General Convention of the American Episcopacy, to be holden at New York, the first Wednesday of September inst.

JER'H. F. JENKINS, *Secretary*

Jour. Dio. R. I. 1792.

On the fourth day of the session of the General Convention

of 1792, September 15, the following action was taken, in the House of Clerical and Lay Deputies, respecting the case of the Diocese of Rhode Island:

"It appearing to the Convention, that the Church in the state of Rhode Island had not acceded to the constitution, but that the deputies from the Church in Connecticut were vested by the said Church in Rhode Island with full powers to act in all things on their behalf;

"*Resolved*, That the Deputies from the Church in Connecticut are authorized to accede to the constitution of the Protestant Episcopal Church in the United States of America, in the name and behalf of the Church in the state of Rhode Island.

"Accordingly, the Clerical and Lay Deputies from the Church in Connecticut, subscribed the constitution in the name of the Church in Rhode Island." *Jour. Gen. Con. 116* (*Bioren*).

That the action of the Deputies from Connecticut in the General Convention of 1792, in regard to the Church in Rhode Island, was approved and accepted by the same, appears from the following vote:

"*Voted*, That the thanks of this Convention be presented to the Rev. Mr. Bowden and Mr. Marsh of Conn. for Representing this Ch'h in the last General Convention at New York, 1792." *Jour. Dio. R. I. 1793.*

In the Convention of 1792, Daniel Updike, Esq., "the Delegate from a respectable Majority of the Congregation of St. Paul's Church in Narragansett," presented to the Convention the affairs of that ancient church. At that time, and for several years subsequently, these were in a very unsatisfactory condition. As they form a part of the history of the Church in Rhode Island, it may be proper to put together in this place various papers and acts of the Convention respecting them. In this way some information may be obtained in regard to the cause of this long-continued state of alien-

ation. The Convention took the following action upon the paper of Mr. Updike:

"*Voted*, That the Standing Committee of the Church in this State, or a majority of them, (one of the Committee, Mr. Badger, being absent through sickness,) be desired to transmit to the Bishop a copy of these Representations and acknowledgement exhibited by Mr. Updike.

"Copy of the Letter sent in consequence of the above vote:

Rt. Rev'd Father in God: According to a Vote of this Convention we transmit the following delegation etc., presented to the Convention of the Church of this State, this day assembled in Providence, by Daniel Updike, Esq., and signed by all the male Communicants and a very good Majority of the Original and present proprietors of St. Paul's Church in Narragansett.

(*True Copy*)

We, the Subscribers, the more effectually to accomplish our benevolent intentions towards St. Paul's Church, in North Kingstown, of which we are members and friends; and the more effectually to prevent the unprecedented intrusion of a Person in said Church, whose deportment, in our Opinion, disqualifies him for so sacred a function, Do appoint Daniel Updike, and he is hereby appointed a Delegate to the Convention of the Church in this State, to be holden at Providence on the Twentieth day of August, A. D. 1792, with full and plenary power to acknowledge Bishop Seabury for our Diocesan, and to homologate the proceedings of all former general Conventions, to accede to those of the State Conventions, of which we hereby declare ourselves members; to profess our adoption of the revised Prayer Book, and to act and do to the best of his judgment in Unity with our Sister Churches for their and our general and particular good; and further that he communicate

these our Sentiments and intentions to the Standing Committee of the Church in this State to be by them transmitted to the Bishop for the accomplishment of the end in view.

Signed, BENJ. JEFFERSON, JAMES REED, BEN. J. NASON, BENJ. SHERMAN, WM. COLE, JERE. SMITH, THOS. BISSELL, MARTIN REED, GEO. BISSELL, HUTCH. COLE, SAM. BISSELL, PELEG BROWN, JOHN COLE, JUN'R., HEN. BROWN, ROBERT REED, LOD. UPDIKE, JUN'R., JOHN REED, MAT. ROBINSON, MART. REED, JUN'R., RUFUS SWEET, NATHAN GARDNER, PHILIP CASE, JERE. BROWN, JUN'R., SAM. PEARCE, JAS. BROWN, JAS. UPDIKE, LOD. UPDIKE, THOS. COLE, JOHN COLE, GILBERT COOPER, ELIZ. BROWN in behalf of her husband who 's sick, JAS. COOPER, RICH'D UPDIKE, JOHN BROWN.

The Convention are ascertained that the Majority of the persons signing the above are baptized, and comprehend all the male Communicants of St. Paul's Parish. Your Reverence shall hear farther from us in the course of a few weeks on this subject. We then shall transmit the Original Documents with duplicates; not only of the above, but another paper of consequence and of similar intent and meaning, both having the same signatures annex'd.

With all duty and respect, we are Rt. Rev'd Father in God,
Your Reverence's most affectionate and ob't Servants,

Signed, WILLIAM SMITH } *Members of*
JOHN USHER } *the St. Com.*

Providence, 21st August, 1792

The Rt. Rev'd Bishop Seabury"

Jour. Dio. R. I. 1792.

In the Convention holden in King's Church, Providence, July 31, 1793, the following named members were appointed "a Committee to Receive and examine the Papers now before

the Convention Relative to Dr. Gardner, *Deacon* of the Church of Narragansett, and make report of their Doings to-morrow morning," viz.: "The Rev'd Mr. Clarke, Rev'd Mr. Usher, Mr. John Smith and John Mumford."

"*Thursday Morning, 9 o'clock, Aug. 1st* . . . *Ordered and Voted*, That the Report of the Committee this Day delivered, relative to Deacon Gardner and the Church of Narragansett, be received, and adopted, and entered upon the Record of this Convention.

REPORT OF THE COMMITTEE

Thursday Morning, Aug. 1, 1793

We, the Committee appointed to Receive and examine the Papers relative to the unhappy Separation of Dr. Gardner and the Corporate Body for the Ch'h in Narragansett from the Sister Churches in this State,—Do, after a Candid Examination and Mature deliberation, Report as follows:

First. That we conceive the Rev'd Mr. Smith of Newport, has in no instance deviated from the true and proper Character of a Minister and Member of the Standing Committee of this Church.

Secondly. That as long as the Ch'h of Narragansett refuse to unite with the Ch'h's of this State and recognize their Conventional Doings, no Clergyman or person professing Communion with the Protestant Episcopal Church, could consistently with the *Dignity*, *Union*, and *Peace* of those Ch'hs Recommend Dr. W. C. Gardner for *Holy Orders*, and therefore we conceive the Proceedings of the Standing Com'tee of Massachusetts were inconsistent with every principle of Epis'l Government, and have an evident tendency to introduce Disorder and promote Schism, and that the Promotion of Dr.

Gardner by Bishop Provoost was directly contrary to the Constitution and Canons of the Protestant Episcopal Church.

Thirdly. With Regard to Dr. Gardner, it is our ardent wish that since he Professes the Greatest desire of conciliating the existing difficulty by returning to the Bosom of the Ch'h, and has also promised, as appears by a letter from Dr. Moore to Bishop Seabury, 'that he would use every means in his power to re-unite his Church with the Ch'hs in Rhode Island.' We are therefore of Opinion that he ought, and we flatter ourselves that he will immediately unite with, and subscribe to, the Constitution of the Ch'hs in this State, and engage to use his influence with the Parishioners or rather Body Corporate of St. Paul's Ch'h to do the same as soon as may be convenient,—and upon his Compliance with this, our Requisition,—that he be recognized as a Clergyman in union with the Churches of Rhode Island, and entitled to all the Rights and Privileges of the same, and the more effectually to secure the affections of the Good People in Narragansett, wh'h have been, we are sorry to find, alienated from Dr. Gardner in consequence of their late Charter,—Do most earnestly recommend Dr. Gardner to concur with the wishes of several of his Parishioners in Petitioning the Legislature to revise and Grant them a Charter, Similar in every respect to the Charters of the Ch'hs of Newport and Providence.

In Witness whereof we have hereunto affixed our Names,—Dated as above.

ABRAH'M L. CLARKE
Rector of King's Ch'h, Providence
JOHN USHER
Resident Minister at Bristol
JOHN SMITH
JOHN MUMFORD } *Lay Deputies*"

"*Voted*, That the Standing Comm'ttee be authorized to address the Legislature of this State on the subject of the Charter of St. Paul's Church in Narragansett, if they should judge it expedient."

"*Voted unanimously*, That a true copy of the report of the Com'tee be transmitted by the Secretary to the Rt. Rev'd Bishop Provoost, one to the Standing Com'tee of Mass'tts, and one to Dr. Moore and Mr. Bissett of New York."

"*On motion Voted*, That the contending Parties in the Ch'h of Narragansett, present to the Standing Com'tee of this Convention, a full and Sufficient Statement of their respective Situations in Regard to each other, as well as an authoritative Ascertainment of their Acceding or non-acceding to the Eccle'l Economy and Constitution of the Several State and General Conventions hitherto held, on or before the 25th of Nov'r, 1793, and that the State [Standing ?] Com'tee within one month after their Receiving such Documents, shall transmit them with their Opinion thereupon to the Bishop, for his inspection and Sentence,—and further that in order to avoid bringing the Question again before the Convention,—the Standing Com'tee are hereby authorized to accept and present to the Bishop for his Acceptance, either of the Contending Parties and to declare the non-acceding Party, by their own Act and Deed, Self excluded, and in a State of Alienation and Schism.

"*Voted*, That the Secretary transmit to Dr. Gardner and Mr. Updike, true Copies of the above vote." *Jour. Dio. R. I. 1793.*

In 1794, the charter of St. Paul's Church, granted in 1791, was repealed and a new one given. Whether or not the Standing Committee of the Diocese took any action in regard to the new charter is not known.

The Convention of the Diocese of Massachusetts in 1794 took the following action respecting this report to the Convention of Rhode Island:

"*Voted*, That a Committee be appointed to take under consideration the communications from the Convention of Rhode Island, and to return such answer as they think requisite.

"*Voted*, That the Standing Committee be the Committee for the above purpose." *Jour. Dio. Mass. 1794.*

It is not known what answer the above named committee returned to their properly offended brethren in Rhode Island for the unjustifiable course taken in regard to Dr. Gardner. The Convention of the Diocese of New York took no notice of the communication from Rhode Island. But from the sentence quoted in the report of the Committee, from a letter of the Rev. Dr. Moore, we may infer that some apology was deemed necessary for the gross insult offered to Bishop Seabury.

The fair promises of Dr. Gardner respecting the course he would pursue, made at the time of his ordination, were not performed. In 1794, he ceased from his ministrations in St. Paul's Church. The parish was still in a state of isolation. Probably in the latter part of 1796, the Rev. Joseph Warren assumed the charge of it. Under him the condition of things did not improve. In the Convention of 1799, a very distinct overture for peace and union was made to him. On the motion of the Rev. Mr. Clarke, it was "*Voted*, That the Rev'd Joseph Warren be received as a Member of this Convention." But during his Rectorship of about nine years in St. Paul's Church, he never appeared in Convention and his Church had no representation therein. The year after his resignation, 1806, the parish was represented in Convention by Mr. John Gardner. It was not again represented until 1809, when an adjourned meeting of the Convention was held in St. Paul's Church. *Jour. Dio. R. I. 1799, 1806, 1809.*

The regular Convention of the Diocese of Rhode Island

holden at Newport, June 7, 1809, took the following action respecting St. Paul's Church:

"*Voted and Resolved*, That a Committee be appointed to address the Wardens and Vestry of St. Paul's Church in North Kingstown, and inquire of them whether there exists any cause or causes of their disunion with us, which this Convention can alleviate, and to assure the said Wardens and Vestry of the Interest which the Convention feel for the welfare of St. Paul's Church and of their earnest desire that the said Church should be represented in our future Conventions.

"*Voted*, That the Clergy of the Churches in Newport, Providence and Bristol be the Committee for the above purpose, and that they be required also to inform the Wardens and Vestry of St. Paul's Church of the communication received from the Convention in Massachusetts, and that said Committee be requested to ascertain the views of the Massachusetts Convention, and Intentions with respect to their proposed union, — and that they be authorized to appoint the time for calling the Convention together, and receive their report." *Jour. Dio. R. I. 1809.*

This Committee, of which the Rev. Mr. Griswold was chairman, as a matter of policy, proposed to call the special meeting of the Convention in St. Paul's Church, on the 23d of August, 1809. In order to obtain the consent of the parish to such an appointment and open the way for a restoration of union among the parishes in the State, the Committee addressed the following letter to the Wardens and Vestry of St. Paul's Church. It was evidently written by the chairman, the Rev. Mr. Griswold.

Bristol, July 2d, 1809

GENTLEMEN: The enclosed copies of two resolutions, passed in our State Convention, held at Newport on the 7th of June last, will shew you the reason and object of this address.

It is with very great anxiety and regret that we find your Church not represented in our Conventions *for several years:* and the coldness, disunion and want of confidence, which seem to exist, must be painful to every friend of religion, especially to all who have any desire for the good and prosperity of our Church. Our Blessed Redeemer has solemnly forewarned us of the fatal effects of division; and we need not tell you how repugnant it is to the nature and object of his Gospel. It is certainly our duty and yours to investigate the cause of this evil, and without delay to take every proper and prudent measure for its removal.

Actuated, therefore, not less by personal feeling than by public duty, we do, beloved brethren, with much earnestness, sincerity and affection, address you on this very interesting subject, and inquire of you "whether there exists any cause, or causes, of this unhappy disunion, which it is in the power of this Convention to obviate," and remove. And we do most cordially "assure you of the interest which the Convention feel for St. Paul's Church, and our earnest desire that your Church should be represented in our future Conventions."

A restoration of confidence and union among us, at all times, and in its own nature, is most devoutly to be desired; while, at present, there are special reasons, which strongly call for our *united* exertions. At our last Convention we received a communication from the Convention in Massachusetts, inviting the Churches in Rhode Island and New Hampshire to unite with them in the choice of a Bishop. They request an answer to their proposals, previous to their semi-annual (adjourned) Convention on the last of *August.* Our Convention, in acting upon this important question, did nothing more than to appoint our clergy in this State a Committee to inquire into the subject, and get from the Committee in Massachusetts every possible information respecting the principles and mode of the

proposed election, and report to a Special Convention of our State, which it is proposed to call some time in August.

The time and place of this Special Convention are yet undetermined. In a question on which we are so much and so equally interested, we wish much, brethren, for your counsel and co-operation. If any one of our churches is more than others concerned in the subject, it is yours. We hope, therefore, and we trust, that, from a sense both of interest and of duty, you will frankly communicate your sentiments and wishes on this subject, and cordially unite with us in every measure for the general good of the Church; and accept of our assurances that nothing is intended or desired repugnant to the particular interest of your Society. On the contrary, we are decidedly of opinion that nothing, under God, could more certainly tend to the good of your Church, temporal and spiritual, than a union with the other churches in this State, especially in this business, of electing a Bishop.

As a step towards so desirable an object, and to promote harmony and good understanding among us, we propose, should it meet with your approbation, to hold the Special Convention, above mentioned, in North Kingstown, at such time, within a few weeks to come, as shall be most agreeable to your parish. Be pleased, gentlemen, as soon as convenient, to inform us whether the proposal meets with your approbation, and at what time you wish the Convention to meet.

The foregoing letter, being a copy, is not signed. The Committee, as elsewhere appears, was Alexander V. Griswold, Theodore Dehon, and Nathan B. Crocker. *Stone's Mem. Bp. Griswold, 142-145.*

The Convention, by permission, was holden in St. Paul's Church, North Kingstown, August 23, 1809. The Church was represented by Jeremiah Brown, Daniel Updike, Nathaniel

Munday, Samuel Gardner, Lodowick Updike, and Sylvester Gardner. Probably some good was done by this course of the Convention. But the harmony sought was not secured. In the Convention of 1810, St. Paul's Church was not represented. In 1811, Mr. Daniel Updike was a delegate from St. Paul's Church. In the Convention of 1812, Jeremiah Brown, George Brown, and Thomas R. Gardner of South Kingstown, Narragansett, were delegates. The old parish was not divided until 1832.

The condition of St. Paul's Church, Narragansett, was so unsatisfactory that it was taken into consideration by the Convention of the Eastern Diocese in 1812, and the following named Committee appointed:

"*Voted*, That the Rev. Mr. Crocker, Rev. Mr. Morss and Rev. Mr. Adams be a Committee to take into consideration the state of St. Paul's Church, Narragansett."

The next day, October 1, 1812, "the Committee, appointed to take into consideration the state of St. Paul's Church, Narragansett, submitted the following report, which was unanimously accepted:

The Committee to whom was referred certain papers, produced by Capt. Rodman Gardiner, beg leave to report:

That a certain party in Wickford Church, Narragansett Country, having announced in a public newspaper—the *Newport Mercury* of April 11, 1812—that they have withdrawn themselves from the Eastern Diocese, and have renounced the Episcopal authority, have thereby exposed themselves to the censure of the Bishop, and deprived themselves of the privileges of the Episcopal Church; but that, at present, it is inexpedient for the Convention to take any order on this subject, it being the opinion of your Committee that it may be adjusted by the Bishop in a Convention of the State of Rhode

Island, more to the satisfaction of the aggrieved members of said Church than by this Convention.

N. B. Crocker, *Chairman*"

Jour. E. Dio. 1812.

The condition of things in St. Paul's Church seems to have somewhat improved after this time. In 1812, the Rev. James Bowers took charge of the parish. He was present in the Convention of 1813, and Mr. George Brown of South Kingstown was a delegate. In the Convention of 1816, St. Paul's Church was represented by Thomas R. Gardner and Samuel Packard, and the Constitution of the Diocese, as reported in the Convention of 1815, was by them approved. *Jour. Dio. R. I. 1813, 1816.*

It is not agreeable to the design of this work to indulge in any extended observations upon what has been recorded in this dreary sketch. Those who took part in the miserable strife have long since passed away. The effects of their conduct were very harmful. While other churches were increased in numbers and zeal, St. Paul's Church was nearly "consumed." In 1824, the Rector could report only sixteen communicants in North Kingstown and South Kingstown together — an increase of four in a hundred years! *Jour. Dio. R. I. 1824; Updike's Hist. Narr. Ch. (1st ed.) 451.*

In the Convention of the Diocese of Rhode Island, holden at Bristol July 8, 1795, Bishop Seabury presiding, the following Constitution was adopted. The Committee, appointed in 1794, by whom it was drafted, consisted of the Rev. Abraham L. Clarke, Mr. John Bourse, and Mr. Robert N. Auchmuty.

Constitution of the Protestant Episcopal Church, in the State of Rhode Island

Article 1. The Protestant Episcopal Church, in the State of Rhode Island, hath, and ought to have, in common with all other denominations of christians, full and unalienable powers to regulate the Concerns of their own Communion.

Art. 2. Under the protection and agreeable to the Institution of our Lord and Savior Jesus Christ, this Church shall always hold the three Orders of Bishop, Priest and Deacon, as essentially and indispensably necessary to the right and due administration of the Word and Sacraments.

Art. 3. This Church shall continue in connection with the Church in the State of Connecticut, as one diocese, until it may be deemed by the then existing Convention, expedient or necessary to have a Bishop to reside within this State.

Art. 4. An annual Convention consisting of the Clergy and one or more Lay Delegates from each Congregation, shall be holden on the second Wednesday in July, or on any other day appointed by the Bishop and Standing Committee of the State, in each Parish, by rotation, and to be always opened with Prayers and a Sermon.

Art. 5. The Bishop, if present, shall preside, *ex officio*,— but, if absent, the Rector of the Parish where the Convention is held, shall preside, *de jure;* and the articles and canons of the General Convention, shall be the rule whereby the Convention shall act.

Art. 6. At every annual Convention there shall be appointed a Standing Committee, consisting of the Clergy and one Lay member from each Church, whose extent and duty and power shall, from time to time, be defined by the Convention, and they shall report their proceedings to every ensuing Convention.

Art. 7. The Clergy and Laity in Convention, shall deliberate and vote as one Body, (but if required by any member, may vote as two distinct orders,) and the joint concurrence of both shall be necessary to give validity to every measure.

Art. 8. Every Clergyman canonically ordained and inducted into any Congregation in this State, shall be deemed as a member of this Convention, *ex officio.*

Art. 9. If any Clergyman in this State, shall demean himself in such a manner as to incur censure, his crimination shall be made out in writing, and signed by two or three Witnesses as directed in the holy Scriptures, and forwarded to the Bishop, in order that he may proceed with the same, according to the nature and evidence of the accusation.

Art. 10. If any Clergyman shall exclude from the Holy Communion, any one of the communicants, he shall transmit an account of his so doing to the Bishop, within forty days, with the nature of the offence, and the evidence by which the charge is supported; and the Bishop's sentence shall be decisive, unless the suspended person think proper to appeal to a council of Bishops.

Art. 11. If any communicant shall withdraw himself from the Holy Communion, for the space of twelve months, without a good and satisfactory reason for his so doing to his Minister when required of him, he shall be considered as self-excommunicated, and the Bishop shall be informed thereof. But upon said person's serious application to the Minister and other Communicants to be received, unless objections arise, as they think, sufficient for them to determine otherwise [*clause omitted*].

Art. 12. If any Clergyman thinks himself aggrieved by any of his Parishioners, or if a Parishioner, on the other hand, thinks he is aggrieved by his Clergyman so highly that a re-

conciliation cannot be brought about by private conferences, or by interposition of friends, which method shall be first tried, the party aggrieved may complain to the Bishop, in writing, stating the nature of his complaint with his proofs.

ART. 13. If any grievance as aforesaid cannot be settled by the Bishop alone, it may be brought before the next Convention, whose determination thereon shall be final and binding on the parties.

Jour. Dio. R. I. 1795.

The foregoing Constitution has undergone the usual number of alterations and amendments. Those who may be careful to know what these have been, will find information in the Journals of the Diocese for 1798, 1813, 1815, 1816, 1819, 1820, and 1822.

From the decease of Bishop Seabury, February 25, 1796, until July 20, 1798, the Diocese of Rhode Island was without any Episcopal supervision. The Convention holden at Newport July 11, 1798, passed the following votes:

"*Voted*, That the Convention do now proceed to the Election of a Bishop, to superintend the Church in this State.

"*Voted*, That the Right Rev'd Doctor Bass, (having been duly elected and consecrated for the Church of Massachusetts,) be chosen by the members of this Convention, as Bishop of our Church.

"*Voted*, That the Rev'd Messrs. Abraham L. Clarke, John Usher and Theodore Dehon, be a Committee to write to the Rev'd Doctor Bass, and solicit him to take charge of the Churches in this State."

This Committee did promptly the duty assigned to them. In answer to the communication made to him, Bishop Bass wrote as follows:

Boston, July 20, 1798

Reverend and Honored: Your Election of me to preside over your respectable Church, the account of which I have received by Rev'd Mr. Dehon, does me much honor. Your notice of me in this way is very flattering. Having taken upon me the charge of the Church in this Commonwealth, the extension of my Diocese should not be very agreeable to me under the sense of my inability duly and properly to discharge the duties of it.

I cannot however withstand your unanimous voice, and shall endeavor, by the grace and assistance of Almighty God, to pay all the attention to your Church, that shall be consistent with my other duties.

I am, Gentlemen, with the greatest respect and consideration,

Your faithful humble Servant,

Edward

Bishop of the prot. epis. Church in Massachusetts

Convention of the Protestant Episcopal Church in Rhode Island

[*Jour. Dio. R. I. 1798.*

No record of the official acts of Bishop Bass in Rhode Island is known to exist. He was present in the Convention of the Diocese at Bristol in 1801.

After the death of Bishop Bass, September 10, 1803, the Church in Rhode Island, during several years, enjoyed no Episcopal care. Bishop Parker lived only about three months after his consecration, and died December 6, 1804. Bishop Jarvis of Connecticut was not applied to for any services. The reason given for not making such application was the infirm state of his health and the length of the journey to Rhode Island. In the Convention of 1806, an effort was made to

secure the services of Bishop Moore of New York. The Convention of 1806 passed the following votes:

"*Voted*, That this Convention will now proceed to the Election of a Bishop.

"*Voted unanimously*, That the Right Reverend Benjamin Moore, D. D. etc., Bishop of the protestant Episcopal Church in the State of New York, be and is elected Bishop of the Church in this State, and that the Rever'ds Theodore Dehon, Alexander V. Griswold, John L. Blackburn and John Ward be a Committee to inform said Bishop of his Election, and to solicit earnestly his acceptance of the Same." *Jour. Dio. R. I. 1806.*

This Committee addressed the following letter to Bishop Moore. According to Dr. Stone, it is the original "rough draft" by the Rev. Mr. Griswold, chairman of the Committee. The plan, indeed, failed, but it is pleasant to read any production which bears the names of two such men.

——*Nov.*—, *1806*

Right Reverend and Dear Sir: The Convention of the Protestant Episcopal Church in Rhode Island convened through the blessing of God at Newport, on the 12th Nov. instant. The members were unusually punctual in their attendance, and all the parishes were duly represented. The want of a Bishop to preside over this Church was, as you may readily suppose, the subject most interesting to the whole Convention; and after that mature deliberation, which its magnitude and importance required, it was unanimously agreed to proceed to an election. The result you will see in the copy of the vote inclosed; which not less from inclination than from duty, we most respectfully submit to your charitable consideration. With much pleasure we assure you that the greatest harmony prevailed during the whole business. In truth, there was but one mind on the subject in the whole Convention.

We whose names are underwritten were appointed a Committee to acquaint you with the election and to solicit your acceptance. This latter part of our duty we now most sincerely perform.

Unwilling as we are to add to the burden of your duties, which are many and laborious, yet relying on your well known zeal for the religion of Christ, and the prosperity of His kingdom, and considering the wants of our few Churches in this State, we do most earnestly entreat you to take them under your Episcopal charge. The Churches in the state of New York, actuated by that charity, which seeketh not her own, will, we doubt not, consent that their brethren in Rhode Island should participate in the benefit of your pastoral care. Our distance from your place of residence, considering the facility of communication, will not, we trust, be thought an objection. At present, we cannot hope, in that respect, to form a connexion more convenient. Our parishes are few in number and so situated as to be easily visited. The unanimity and earnestness, with which all our people join in this request, present a pleasing prospect that, through the divine blessing, your consent to our request will be attended with very beneficial effects; while, from your refusal, serious evils may justly be feared. For, besides the little hope of equal harmony in another election, where can we look for aid? In Massachusetts the Episcopate is vacant. The Diocese of Connecticut is indeed supplied with a worthy Bishop; but the infirm state of his health, and the tediousness of the road by land, leave us no hope for benefit by his labors. It is, Rt. Rev. Sir, to you alone, under God, that we can look with hope for that aid, which is likely to awaken the zeal and promote the union and prosperity of this Church. This aid, as well in behalf of ourselves as of the Churches which we represent, we most earnestly request you to vouchsafe us.

Praying God to bless and long continue your pious labors, and useful ministry in His Church,

We remain, Right Reverend and dear Sir,

Most respectfully, your friends and brethren,

ALEXANDER V. GRISWOLD

THEODORE DEHON

To this communication, Bishop Moore sent the following answer, directed to the Rev. Mr. Griswold:

New York, Dec. 29th, 1806

REV. AND DEAR SIR: The vote of your Convention, expressive of a desire to place the Church in Rhode Island under my superintendence, is a token of respect and confidence, which cannot be otherwise than very grateful to my mind. I am perfectly sensible that the prosperity of our Church greatly depends upon the regular performance of the duties, which are peculiarly Episcopal. It is, therefore, with deep regret that I find myself under the absolute necessity of declining the honorable offer, which your Convention has been pleased to make. A similar application was lately made from South Carolina, with which it was not in my power to comply. So numerous and incessant are the duties already incumbent upon me, that I cannot consent to multiply my engagements; as I should then continually live under the painful consciousness of undertaking a task, that cannot be performed.

Be pleased to make my sincere respects to the gentlemen of the Convention, and signify to them my determination on this occasion.

I remain, Rev. and Dear Sir,

Your very affectionate friend and brother,

BENJAMIN MOORE

Stone's Mem. Bp. Griswold, 125-128.

Nothing more was done by the Convention in Rhode Island in regard to a bishop until June 7, 1809. "A Letter was then read from the Convention of Massachusetts on the subject of the Election of a Bishop to preside over the States of Massachusetts, New Hampshire and Rhode Island. After some debate — *Resolved*, That the further consideration of this business be postponed to a future Convention, and a Committee be appointed to correspond." This Committee consisted of the Rev. Alexander V. Griswold, the Rev. Theodore Dehon, and the Rev. Nathan B. Crocker. *Jour. Dio. R. I. 1809.*

Probably the above letter was written in obedience to the vote passed in the Convention of Massachusetts, May 30, 1809, viz.:

"*Voted*, That the Standing Committee, in the name of this Convention, invite the several parishes of the Episcopal Church within the States of New Hampshire and Rhode Island, to join with this Convention, in providing for the support and in the election of a Bishop to preside over the Churches in these States." *Jour. Dio. Mass. 1809.*

An adjourned meeting of the Convention of Rhode Island was held at North Kingstown, August 23, 1809. In this Convention the Committee above named presented the following report:

The Committee to whom was referred, at the last Convention, the letter from the Church in Massachusetts inviting the Churches in this State to unite with them in the choice of a Bishop, beg leave to report that they are unanimously of opinion, —

First, That it is expedient and very desirable that the Church in this State should have the superintending care and official service of a Bishop.

Secondly, That the proposal from the Church in Massachusetts opens the best prospect of obtaining these benefits in the

most satisfactory manner, and, as far as the Committee have been able to investigate the subject, appears to have arisen from an impartial and disinterested respect to the general good of the Church.

The Committee do therefore recommend that this Convention should accede to the proposal of the Convention of Massachusetts, and that the Churches in this State be requested to appoint Delegates to represent them in the united Convention whenever it shall be held.

All which is respectfully submitted by

Y'r obd't Serv'ts,

Signed, ALEXANDER V. GRISWOLD
THEODORE DEHON } *Committee*
NATHAN B. CROCKER

"*Voted*, That the report of the Committee be received and adopted.

"*Voted*, That the Reverends Mr. Griswold, Dehon and Crocker be a Committee to write to the Convention in Massachusetts, signifying our acceptance and compliance with their proposal with regard to the election of a Bishop." *Jour. Dio. R. I. 1809* (*Special Con.*).

The Diocese of Rhode Island was represented in the Convention of Massachusetts, New Hampshire, Vermont, and Rhode Island, holden in Boston, May 29, 1810, by the Rev. Alexander V. Griswold, the Rev. Nathan B. Crocker, Thomas L. Halsey, and Benjamin Gardiner. The Rev. Alexander V. Griswold was elected the Bishop of the four above-named States, composing what was called THE EASTERN DIOCESE OF THE UNITED STATES. *Jour. E. Dio. 1810.*

No proper measures appear to have been taken by the Convention of Rhode Island for the support of the Episcopate, thus secured, until 1826. Something had probably been paid

to the Bishop in this State for his services. That year the Convention passed the following resolutions:

"*Resolved*, That it is expedient for the Church in this State, to raise by Subscription the sum of Two thousand dollars within the course of two years, to be added to the Episcopal fund for the support of the Bishop of the Diocese.

"*Resolved*, That a Committee be appointed to devise ways and means for the increase of the Bishop fund, according to the last resolve, and report to the Convention at 6 o. c. p.m., this afternoon.

"Whereupon, Motion being made and recorded, Rev. Nathan B. Crocker, Rev. Salmon Wheaton, and Mr. Stephen T. Northam were appointed that Committee."

On the meeting of the Convention at six o'clock, p.m., the Committee above named presented the following report:

We, the Subscribers, having been appointed a Committee by the Convention of the State of Rhode Island to take into consideration the subject of a letter from the Secretary of the Diocesan Convention in relation to the subject of a fund for the support of the Episcopate, report, that in our opinion it is expedient to attempt to raise two thousand dollars by subscription in this State. The Subscription of each individual to be binding only upon the condition that the above named sum be obtained within the period of two years from the sixth of June, 1826. And provided said sum above named, shall be subscribed within two years from the date of this report, each Subscriber or his heir shall be obligated to pay the sum annexed to his name, within three months from the completion of the sum proposed to be subscribed.

NATHAN B. CROCKER
SALMON WHEATON
STEPHEN T. NORTHAM

Newport, 6th June, A.D. 1826

"Motion being made and seconded, Mr. Alexander Jones, Mr. Stephen T. Northam, and Mr. David Wilkinson, were appointed a Committee to carry into effect the object of the above report." *Jour. Dio. R. I. 1826.*

This measure was taken by the Convention of Rhode Island in consequence of a vote passed by the [Eastern] Diocesan Convention in 1825:

"*Resolved*, That the Secretary be requested to inform the Secretaries of the several State Conventions, composing this Diocese, that the business of devising means for the more effectual support of the Episcopate is committed to the State Conventions, and that they are hereby requested to attend to that duty." *Jour. E. Dio. 1825.*

What success attended this effort is not known to the writer. The Journals of the Diocese, in following years, give no information in regard to it.

The Episcopal Church in Rhode Island did not receive any grants of land in the charters of the several towns. The gift of the Pettaquamscutt Purchasers in 1668, of three hundred acres of the best land, for the use and benefit of an Orthodox person, forever, that might be obtained to preach God's word to the inhabitants, may seem to form an exception to this statement. Whatever may have been the intentions of the Purchasers, the Church failed to establish its right to the land. Individuals, however, prior to the Revolution, did give tracts and parcels of land, in trust, to the Society for the Propagation of the Gospel, for the use and benefit of particular parishes. These lands were situated in Charlestown, Kingstown, Tiverton, Warren, Warwick, and Westerly.

In the Convention of 1792, the following action was taken: "*On motion*, *Voted*, That the Condition of the landed property, appertaining to, or claimable by, the Church in this State, be

inquired into. The Convention are unanimous in their opinion that it is highly expedient that Enquiry be made into the Condition and present appropriation of such Lands within this State, as have been devised in Trust to the Society for propagating the Gospel, etc., or, to which the aggregate Body of the whole or any individual Church may have a just claim. Whereupon it was

"*Voted*, That a Committee be appointed to enquire into the State of the Property belonging to the Society for propagating the Gospel, etc., in this State, as well as any other property whatsoever, to which the Church in this State, either collectively or individually may have a just claim, and make their report accordingly. That this Committee consist of three members, and that they be William Smith, Rect. Tr. Ch. and Edward Mumford, Esq. in Newport, and Samuel Chace, Esq. in Providence." *Jour. Dio. R. I. 1792.*

The subject of Church land and property was introduced into the Conventions during many years, and committees were appointed to enquire and act in the premises. There was some litigation, and some of the land was recovered. Unfortunately, no reports from these various committees and agents are given in the Journals of the Diocese, and one must glean information from other sources.

The Trustees of Donations in Massachusetts exercised some control over this property. The published Abstracts of that corporation, however, do not afford much definite information. Whatever care and control it had in the premises was formally surrendered, by a deed of conveyance, to the Rhode Island Episcopal State Convention, for Missionary and other purposes, June 20, 1850, and the receipt of the deed was acknowledged by Thomas Burgess for the Convention. *Abstracts, 149, 150.*

The Church Missionary Society of Rhode Island and Providence Plantations

About 1818, the Church Missionary Society of Rhode Island and Providence Plantations was formed. The Annual Convention of that year, recognizing this Society, passed the following resolution:

"*Resolved*, That it be recommended to the Clergy of the different Churches in this State, to preach on the subject of the Missionary Society of this State, and have a Contribution made in their Congregations, on the Second Sunday of the present month, if the weather is fair, if not, on the first pleasant Sunday after; and that in the week following, they visit their people and solicit subscriptions for the Society." *Jour. Dio. R. I. 1818.*

The Convention of 1819 passed the following resolutions:

"*Resolved*, That this Convention continue to feel a lively interest in the success and prosperity of the Church Missionary Society of this State, and that it be recommended to the Clergy to preach at some suitable time in the course of the year a Discourse on the subject of said Society, and that they have a Contribution in aid of its funds.

"*Resolved*, That it shall be the duty of the Missionary or Missionaries employed under the Ecclesiastical authority of this State to report annually to the Bishop a Statement of their labors during the year, and also a statement of the situation of the Parishes in which they may officiate.

"*Resolved*, That the Clergy of the respective Churches and one Layman from each Church be appointed a Committee to solicit subscriptions to the Church Missionary Society of this State.

"And the following Laymen are thereupon appointed, viz.: Trinity Church, Samuel Whitehorn; St. John's Church, Alex-

ander Jones; St. Michael's Church, Henry De Wolfe; St. Paul's Church, N. and S. K., John J. Watson; St. Paul's Church, N. P., Dr. Niles Manchester." *Jour. Dio. R. I. 1819.*

In 1820, the Annual Convention passed the following resolutions, affecting materially the operations of the Missionary Society:

"*Resolved*, That it be recommended to the Church Missionary Society of this State, to transfer their funds to the Treasurer of this Convention. That this Convention will from time to time, attend to the appropriation of said funds, and provide means for furnishing funds for the cause of missions within this State.

"*Resolved*, That it be recommended to each of the Clergy of this State, to preach a sermon previous to the next Convention, on the subject of missions within this State, and cause contributions to be had in their respective Parishes in aid thereof.

"*Resolved*, That the minister and one layman in each Parish, be appointed to obtain subscriptions for the cause of missions, in this State, and to pay over all sums received to the Treasurer of this Convention." The same laymen (with the exception of Zach. Allen for St. John's Church) were appointed under this last resolution, as were appointed the year before. *Jour. Dio. R. I. 1820.*

In the Annual Convention of 1822, the following action was had on the subject of missions:

"*Resolved*, That the Standing Committee be authorized to appropriate the funds of this Convention, according to the original provision of the Constitution of the Church Missionary Society, to the payment of such person as the Bishop shall appoint as a Missionary in this State, to officiate in such place or places as he may direct."

"*Resolved*, That the Rev'd Messrs. Crocker and Adams, and

the Sec'y be a Committee to consider and report to the next Convention, Rules and Regulations for the government of a Missionary Society to be composed of the members of the Convention, and such persons as have or may make contributions thereto." *Jour. Dio. R. I. 1822.*

In 1820, the Church [or Episcopal] Missionary Society paid the Rev. Lemuel Burge of Kingstown, $100, and for the use of a hall at Chepachet, $45. In 1822, it paid to the Rev. Mr. Burge, $100. The funds of the Society in 1823 amounted to $293.20. *Jour. Dio. R. I. 1823.*

In the Convention of 1823, the Committee, appointed in 1822 for that purpose, reported the following Rules and Regulations for the establishment and government of the Rhode Island Church Missionary Society:

"1. This Society shall be called the Rhode Island Church Missionary Society, and shall be composed of the members of the Convention of the Protestant Episcopal Church, in the State of Rhode Island, elected according to the Constitution of said Church, and also of such persons as have paid to 'The Church Missionary Society of Rhode Island and Providence Plantations,' or shall pay to the Treasurer of the Convention, the sum of Twenty-five Dollars for missionary purposes, and of persons who shall annually pay the sum of one Dollar, and of such other persons as is hereafter provided.

"2. The Bishop of the Diocese, with which the Church in this State shall be connected, shall be *ex-officio* President of said Society. And if there be no Bishop present, the President of said Convention shall preside, and the Secretary and Treasurer of said Convention, shall be Secretary and Treasurer of said Society.

"3. All persons who have paid to 'The Church Missionary Society of Rhode Island and Providence Plantations,' or who shall pay to the Treasurer of said Convention, the sum of

Twenty-five Dollars, shall be members for Life of this Society.

"4. All moneys which have been received from members for Life, or which may be received, shall constitute a fund, the Interest of which and all other moneys, unless particularly appropriated by the Donors, may be expended as hereinafter provided.

"5. The President and Standing Committee elected by said Convention shall be a Board of Managers, in whom shall be vested the disposition of the funds of said Society, under the provisions and limitations of the fourth Article.

"6. And it is hereby declared, That the object of said Society, is the diffusion of Evangelical Truth according to the doctrines, discipline and worship of the Protestant Episcopal Church in the United States, by supporting Missionaries within this State, and, when deemed expedient by the Board of Managers, by granting aid to the General Missionary Society of the Protestant Episcopal Church in the United States, for Domestic and Foreign Missions."

The three remaining Rules and Regulations have respect to the formation of auxiliary societies, the annual and other meetings of the Society, the religious exercises with which such meetings shall be opened, and the reports of the Treasurer and Board of Managers. *Jour. Dio. R. I. 1823.*

The Convention of 1824 took the following action respecting the Rev. Charles H. Alden, the Preceptor of Kent Academy, officiating at East Greenwich: "*Resolved*, That we consider ourselves pledged as a Convention to use all Exertions in our power to raise the Sum of two hundred dollars to be paid to the Rev. Charles H. Alden, for his Services as a Missionary for the ensuing year, commencing from this Convention, and also the Sum of one hundred dollars in addition to what he has already been paid for his past services." *Jour. Dio. R. I. 1824.*

In December, 1823, thirty dollars had been paid by the

Society to Mr. Alden, and in January, 1824, probably forty dollars were paid to him. Subsequently other sums, amounting to seventy dollars, in the same year, were paid to him or to some other missionary. But from the following resolution passed in the Convention of 1825, it appears that Mr. Alden had not been fully paid for his services: "*Resolved*, That a Committee of one with the Clergyman be appointed in each Parish in this State, to carry into effect, or in other words, to redeem the pledge made at the last Convention to the Rev. Charles H. Alden." *Jour. Dio. R. I. 1825.*

The Convention of 1829 passed the following stringent resolution: "*Resolved*, That it shall be the duty of each Clergyman, having a Church in this State, within one month from this day, to form a Society in his Parish, auxiliary to the State Missionary Society, and make report of the same to the Bishop." *Jour. Dio. R. I. 1829.*

In 1830, the Society paid to the Rev. Mr. Alden, then residing at Bristol, $173.17. This was probably the balance due to him for past services at East Greenwich. The income of the Society, as reported to the Convention of that year, was $277.55, available for its purposes. Two hundred and twenty-three dollars and seventeen cents were paid to different persons for service.

The means, of which these missionary organizations had control, during the thirteen years of their existence, were quite limited. Churchmen had not then learned the art of giving for missionary purposes. In 1818, there were about five hundred communicants in the parishes of Rhode Island. The number had increased, in 1831, to about seven hundred. Something was given by them for missionary objects. What was given and done merits attention as the beginning of very efficient work. Two parishes had been added to the list—St. Paul's, Pawtucket, and St. Mark's, Warren, and some progress had been made in forming a parish at East Greenwich. Grace

Church, Providence, had also been organized in 1828, although it did not owe its existence to any missionary society.

The Clerical Convocation of Rhode Island

In March, 1831, the Clerical Convocation of Rhode Island was formed. At first, it was composed of members belonging to Rhode Island and Massachusetts. The original idea of the Convocation was the improvement of its members and the revival of religion in the churches already established and the planting of new ones. In a little time, the tone of religious feeling was much improved in the Diocese. Vigorous missionary efforts were made. In April, 1833, the Constitution of the Convocation was so altered as to embrace only the clergy of Rhode Island. In this new organization, the Convocation declared its object to be "to awaken a more lively interest in all the concerns of the Church, to excite and diffuse a spirit for missionary effort, to plant new churches, sustain those that are feeble, and to revive those that are languishing." Each clergyman was pledged to raise in his parish for the use of the Convocation a sum equal to one tenth of his salary. Generally these pledges were redeemed by the ladies of the different parishes, and much more was added. During seven years, the income of the Convocation averaged annually about two thousand dollars.

In the Church of Rhode Island, these were days of refreshing and enlargement. In 1832, the Convocation, then having some members in Massachusetts, selected Trinity Church, Bridgewater, as a missionary station. Something was thus done for the revival and strengthening of this ancient parish. A new church edifice was erected in 1836, and consecrated December 8 of that year. It cost about $4,000. In 1833, St. James's Church in Bernon (Woonsocket) was made a missionary station. A church was built at the cost of $4,000, and conse-

crated by Bishop Griswold May 16, 1833. In the same year Zion Church, Newport, was organized, and had some temporary aid from the Convocation. A church was built, costing $17,000, and consecrated June 13, 1834. During the same year aid was given to St. Luke's Church, East Greenwich. A church was built at the cost of $4,000, and consecrated April 17, 1834. About the same time St. Paul's Church, Portsmouth, was made a missionary station, and a church edifice was erected and consecrated March 7, 1834. About 1834, Christ Church, Lonsdale, was organized under the care of the Convocation. A church was built, costing $6,000, and consecrated September 10, 1835. Christ Church, Pawcatuck, was organized in November, 1834, and assisted by the Convocation. A church was built, costing $6,000, and consecrated April 12, 1836. A parsonage house was built at about the same time at an expense of $2,000. In 1834–35, a parish was organized at Kingston, and named St. Peter's. It was liberally aided by the Convocation. The services of this parish were held in the Court-house. The mission established in the village of Chepachet was sustained by the Convocation with some success. In 1836, Jamestown, on the island of Conanicut, was made a missionary station; a house was purchased which was consecrated July 26, 1837. About the same time the Church of the Ascension, Wakefield, was organized under the fostering care of the Convocation; a church edifice was erected, costing $3,000, and consecrated June 3, 1840. In 1837, the Convocation made the Church of the Ascension, Fall River (organized in the year previous), a missionary station. A house of worship belonging to the Baptists was purchased and duly consecrated August 18, 1840. Immanuel Church, Mannville, was organized in 1834, and assisted by the Convocation. Mainly by the liberality of the Hon. Samuel F. Mann, a church was built, costing $8,000, and consecrated in May, 1841.

During the eight years of its existence, the Clerical Convocation of Rhode Island did much in the interest of the Church. The ministers and the people worked together. In his address in 1835, Bishop Griswold said: "If I mistake not, six of their parishes sustain nine missionaries in that State, and that too chiefly by the pious efforts of the female part of the congregation. The two Churches in Providence are, besides, educating two young men for the ministry, and they sustain a missionary in Illinois." In 1830, there were seven parishes in the Diocese. In 1839, there were eighteen and several missions, in a flourishing condition.

In 1839, the character of the Convocation was materially changed by the Convention of the Diocese. The Committee on missionary operations in Rhode Island, consisting of the Rev. John West, the Rev. Alexander H. Vinton, and Mr. Hail Collins, reported the following Canon: "Be it enacted by this Convention, that a Board for conducting missions within the State, be appointed, to consist of such of the Clergy as shall pledge themselves to pay into the Treasury of this Board, an annual sum, equal to, at least, *one tenth* of their respective salaries, and that they report annually to the Convention their proceedings, together with an account of their receipts and expenditures. The Bishop of the Diocese shall be *ex officio*, the President of the Board, and no appointment of Missionaries shall be made by the Board, without his approbation. The Treasurer of this Board shall be a layman of the Protestant Episcopal Church in this State." *Jour. Dio. R. I. 1839.*

At the time of this legislation and change, some feeling was shown and doubts were entertained respecting the wisdom of the course taken. But on the whole, the change proved judicious and tended to inspire confidence.

In 1839, St. Stephen's Church, Providence, was organized, and for a time aid was given to it by the Board of Missions.

During 1839 and 1840, a church edifice was erected at the cost of $12,000. It was consecrated by Bishop Griswold, November 25, 1840. In 1843, the Church of the Advent, Cumberland, was organized by the Board, and much done to build up a parish. *1 Chr. Wit.* (*Jan. 9, 1835*) *1, 5; 3 Chr. Wit.* (*1837*) *107; 11 Chr. Wit.* (*1845*) *169, 173; Addresses Bp. Griswold; Updike's Hist. Narr. Ch.* (*1st ed.*).

APPENDIX

THE EASTERN DIOCESE TABLES

APPENDIX

THE EASTERN DIOCESE TABLES

I

A LIST of those Clergymen who were Missionaries of the Society for the Propagation of the Gospel in Maine, New Hampshire, Massachusetts, and Rhode Island, and of those who were licensed to the Plantations, by either the Archbishop of Canterbury or the Bishop of London

	Grad.	*Place*	*Time*	*Stip.*	*Resig. or left*	*Died*
Apthorp, Rev. East	Camb.	Cambridge	1759	£50	1764	1816 M
Badger, Rev. Moses	H. C., 1761	N. H.	1767	40	1774	1792 M
Bailey, Rev. Jacob	H. C., 1755	Frankfort or Pownalboro, Me.	1760	50	1779	1808 M
Barclay, Rev. William		Braintree	1700	50		M
Bass, Rev. Edward	H. C., 1744	Newburyport	1752	60		1803 M
Bisset, Rev. George	Eng.	Newport	1767		1779	1788 L
Blackstone, Rev. William	Camb.	Boston	1623			1675 L
Bostwick, Rev. Gideon	Y. C., 1762	G. Barrington	1770			1793 M
Bours, Rev. Peter	H. C., 1747	Marblehead	1753	50		1762 M
Bridge, Rev. Christopher	Camb.	King's Chapel	1699		1706	1719 L
Brockwell, Rev. Charles	Camb.	Scituate	1737	60	1747	1755 M
Browne, Rev. Arthur	T. C., Dub.	Providence	1729	60		1773 M
Browne, Rev. Marmaduke	T. C., Dub.	N. H.	1755	50		1771 M
Byles, Rev. Mather	H. C., 1751	C. C., Boston	1768	60	1776	1814 M
Caner, Rev. Henry	Y. C., 1724	Fairfield	1727		1776	1804 M
Checkley, Rev. John	Oxford	Providence	1739	60		1753 M
Clarke, Rev. Robert	Eng.	King's Chapel	1686			L
Clarke, Rev. William	H. C., 1759	Dedham	1768	20	1777	1815 M
Cossit, Rev. Ranna	B. U., 1771	Claremont	1773	30	1785	1815 M
Cutler, Rev. Timothy	H. C., 1701	C. C., Boston	1723	60		1765 M
Davenport, Rev. Addington	H. C., 1719	Scituate	1732	60	1737	1746 M
Eager, Rev. Thomas		Braintree	1712	60	1714	M
Fayerweather, Rev. Samuel	H. C., 1743	Kingstown	1758	50		1781 M
Gibson, Rev. Richard	Eng.	Richmond's Isl.	1636		1643	L

	Grad.	Place	Time	Stip.	Resig. or left	Died
Graves, Rev. John	Eng.	Providence	1755	£50		1785 M
Greaton, Rev. James	Y. C., 1754	C. C., Boston	1766	40	1767	1773 M
Guy, Rev. William	Eng.	Kingstown	1717	70	1719	1751 M
Harris, Rev. Henry	Eng.	King's Chapel	1709			1729 L
Harwood, Rev. Thomas	Eng.	King's Chapel	1731			1736 L
Hatton, Rev. George	Eng.	King's Chapel	1693		1696	L
Honyman, Rev. James	Scot.	Newport	1704	70		1750 M
Hooper, Rev. William	Scot.	Tr. C., Boston	1747			1767 L
Jordan, Rev. Robert	Eng.	Falmouth	1636			1679 L
Lambton, Rev. John	Eng.	Newbury	1713		1715	L
Lockyer, Rev. Mr.	Eng.	Newport	1698			1704 L
Lucas, Rev. Henry	Eng.	Newbury	1714	60		1720 M
Lyford, Rev. John	Eng.	Salem	1624		1627	1641 L
Lyon, Rev. John	Y. C., 1761	Taunton	1765			L
McClanaghan, Rev. William		Frankfort	1755	50	1758	M
McGilchrist, Rev. William	Oxford	Salem	1747	50		1780 M
MacSparran, Rev. James	Glasgow	Kingstown	1720	70		1757 M
Malcolm, Rev. Alexander	Scot.	Marblehead	1739	60	1749	M
Miller, Rev. Ebenezer	H. C., 1722	Braintree	1727	60		1763 M
Myles, Rev. Samuel	H. C., 1684	King's Chapel	1689			1728 L
Morrell, Rev. William	Eng.	N. E.	1623		1624	L
Mossom, Rev. David	Scot.	Marblehead	1718	50	1729	M
Orem, Rev. James	Eng.	Bristol	1720	60	1721	M
Parker, Rev. Samuel	H. C., 1764	Tr. C., Boston	1774			1804 L
Pigot, Rev. George	Eng.	Providence	1723	60	1738	M
Plant, Rev. Matthias	Eng.	Newbury	1720	60		1753 M
Pollen, Rev. Thomas	Oxford	Newport	1754	50	1760	M
Price, Rev. Roger	Oxford	King's Chapel	1729		1746	1762 L
Ratcliffe, Rev. Robert	Eng.	King's Chapel	1686		1689	L
Roe, Rev. Stephen		King's Chapel	1741		1744	L
Serjeant, Rev. Winwood	Eng.	Cambridge	1766	50	1776	1780 M
Seymour, Rev. Richard	Eng.	Fort St. George	1607		1608	L
Shaw, Rev. William	Eng.	Marblehead	1714	50	1717	M
Thompson, Rev. Ebenezer	Y. C., 1733	Scituate	1742	40		1775 M
Troutbeck, Rev. John	Eng.	Hopkinton	1754	60	1755	M
Usher, Rev. John	H. C., 1719	Bristol	1722	60		1775 M

	Grad.	Place	Time	Stip.	Resig. or left	Died
Walter, Rev. William	H. C., 1756	Tr. C., Boston	1764		1776	1800 L
Weeks, Rev. J. W.	H. C., 1758	Marblehead	1763	£50	1778	1804 M
Wheatley, Rev. H.		Narragansett	1713	60	1714	M
Wheeler, Rev. W. W.	H. C., 1755	Georgetown	1767	40	1772	1810 M
Winslow, Rev. Edward	H. C., 1741	Braintree	1764	60		1780 M
Wiswall, Rev. John	H. C., 1749	Falmouth	1764	30	1775	1812 M

In regard to several of the gentlemen included in the foregoing table, some material facts have been necessarily omitted. Reference for them must be had to the memoirs included in this work.

II

A List of the Clergymen in Maine, New Hampshire, Massachusetts, Rhode Island, and Vermont, in 1810. Particular notices of most of these men may be found in the preceding work

The Rev. Timothy Hilliard, Gorham, without charge

The Rev. Daniel Barber, Union Church, Claremont

The Rev. Charles Burroughs, St. John's Church, Portsmouth

The Rev. Robert Fowle, Trinity Church, Holderness

The Rev. Samuel Mead, Alstead, without charge

The Rev. James Bowers, St. Michael's Church, Marblehead

The Rev. Asa Eaton, Christ Church, Boston

The Rev. J. S. J. Gardiner, Trinity Church, Boston

The Rev. Samuel Griswold, St. James's Church, Great Barrington

The Rev. Nathaniel Fisher, St. Peter's Church, Salem

The Rev. William Montague, St. Paul's Church, Dedham

The Rev. James Morss, St. Paul's Church, Newburyport

The Rev. Amos Pardee, St. Luke's Church, Lanesborough

The Rev. Nathan B. Crocker, St. John's Church, Providence

The Rev. Alexander V. Griswold, St. Michael's Church, Bristol

The Rev. Salmon Wheaton, Trinity Church, Newport

The Rev. Abraham Bronson, Zion Church, Manchester, and Bethel and Bethesda Churches, Arlington

The Rev. James Nichols, Manchester, without charge

The Rev. Russell Catlin, Hartland, without charge

III

A List of those who were Ordained by Bishop Griswold

Quite a number of the men who were made Deacons by Bishop Griswold were raised to the Priesthood in other Dioceses. Several gentlemen were ordained Priests by him, who had been admitted to the Order of Deacons elsewhere. As the design of this work is to give an account of the transactions of the Eastern Diocese, it has been thought best not to fill out this table with a record of the official acts of other Bishops. Respecting most of the gentlemen named here, more particular information may be found in the body of the work. The defects of this list will be seen. Some one who enjoys greater facilities of reference may be able to fill the blank places. The double dates became necessary, as the period embraced in the annual reports of Bishop Griswold began about the first of October and ended about the same time in the following year.

	Grad.	*Ord. Dea.*	*Priest*	*Died*
Adams, Jasper	B. U., 1815	1819	1820	1841
Adams, Parker	Y. C., 1804		1811	1835
Alden, Charles H.		1822	1823	1846
Allen, Ethan	B. U., 1823		1838	1867
Andrus, Joseph R.	M. C., 1812	1815	1816	
Appleton, Samuel G.	A. C., 1830	1834	1835–36	1873

	Grad.	*Ord. Dea.*	*Priest*	*Died*
Babcock, Samuel B.	H. C., 1830	1832	1832-33	1873
Babcock, William R.	B. U., 1837	1840	1841	
Ballard, Edward			1830	1870
Barker, Darius		1832	1834	
Bartlett, Josiah M.			1832-33	
Batchelder, John	D. C., 1827	1831	1833	1867
Bates, Henry H.	U. C., 1836	1839	1841	
Baury, Alfred L.		1820	1822	1865
Beach, Stephen		1815	1817	1838
Bent, Nathaniel T.	H. C., 1831	1833	1835	1856
Bingham, Moore		1825	1827	1853
Blackaller, Henry		1829	1830	1869
Blaisdale, Silas	D. C., 1817	1821	1825	1861
Blake, John		1840	1841	
Blake, John L.	B. U., 1812	1815	1816	1857
Boyd, Frederick W.		1839		
Boyle, Isaac	H. C., 1813	1820	1822	1850
Brainard, Elijah	D. C., 1785	1822		1828
Brewer, Darius R.	H. C., 1838	1842		
Bristed, John		1826	1827	1855
Brown, Joseph M.		1832	1832-33	
Brown, Palmer		1834		
Bull, Edward C.	Y. C., 1826	1834	1838	
Burge, Lemuel		1819	1820	1864
Burgess, Alexander	B. U., 1838	1842		1901
Burgess, George	B. U., 1826	1834		1866
Burroughs, Charles	H. C., 1806		1812	1868
Burroughs, Henry	H. C., 1834	1838		
Carlile, Thomas	B. U., 1809	1816	1817	1824
Carpenter, James H.		1842		
Chapman, George T.	D. C., 1804	1816	1818	1872
Chapman, Robert M.	W. C., 1833	1838		
Chase, Carlton	D. C., 1817	1819	1820	1870
Chase, Samuel	Ken. Coll.	1834		
Clapp, Joel		1818	1819	1861
Clark, Orange		1829		1870

	Grad.	*Ord. Dea.*	*Priest*	*Died*
Clark, Thomas M.	Y. C., 1831	1836	1836	1903
Coit, Joseph H.	C. C., 1820	1825	1827	1866
Coit, Thomas W.	Y. C., 1821		1827	
Cole, Azel D.	B. U., 1838	1841		
Cole, George W.	B. C., 1830	1833		1835
Conolly, Horace L.	T. C., 1832	1834	1835	
Cooke, James W.	B. U., 1829	1833	1835	1853
Cooke, William	T. C., 1834	1837		
Covell, Joseph S.	B. U., 1822	1824		
Crane, Silas A.	B. U., 1823	1830	1831	1872
Cranston, Walter	H. C., 1810	1815		1822
Croswell, Harry			1815	1858
Croswell, William	Y. C., 1822		1829	1851
Crummell, Alexander		1842		
Cull, Alexander H.		1837		
Cutler, Benjamin C.	B. U., 1822	1822	1825	1863
Cutler, Samuel		1841	1842	
Davenport, John S.	Y. C., 1833	1842		
Davis, Henry M.		1835	1837	
Devens, David S.			1838–39	
De Wolf, Erastus		1832		
Dickenson, Rhodolphus	Y. C., 1805	1819		1863
Douglass, Sutherland	Y. C., 1822	1826		1831
Drane, Robert B.	H. C., 1824	1827		1863
Ducachet, Henry W.	Col. N. J.	1824	1825	1865
Eames, James H.	B. U., 1839	1841		
Eastman, George C. V.	M. C., 1829	1831	1823–33	
Edson, Theodore	H. C., 1822	1823	1825	
Emery, Samuel M.	H. C., 1830	1835		
Everett, James		1828	1829	1837
Fales, Thomas F.		1840	1841	
Felch, Cheever		1816	1816	1827
Field, Justin	A. C., 1835	1842	1842	
Folker, Patrick H.		1818	1819	
Foxcroft, Francis A.	H. C., 1829	1832	1835–36	
Franklin, Benjamin	B. U., 1840	1842		

	Grad.	Ord. Dea.	Priest	Died
French, John W.	T. C., 1832		1836	1871
Gear, Alpheus	U. C., 1813		1815	1866
Gear, Ezekiel G.		1815		
Gibbes, Allston		1818		
Goodale, Samuel	U. C., 1836	1841		
Goodwin, Daniel Le B.	B. U., 1822	1825	1829	1867
Goodwin, James B.	W. C., 1833	1836	1838-39	1886
Gray, Jordan		1821		1823
Greenleaf, Eleazer A.		1837	1838	
Greenleaf, Patrick H.	B. C., 1825	1836	1837	1869
Griswold, George	B. U., 1821	1823	1826	1829
Hale, Benjamin	B. C., 1818	1828	1831	1863
Haskins, George F.	H. C., 1826	1829	1830	
Hassard, Samuel	Y. C., 1826		1835	1847
Hathaway, George W.	B. U., 1822		1830	1874
Henshaw, J. P. K.	M. C., 1808	1813		1852
Hoit, William H.	D. C., 1831	1836		
Horton, William	H. C., 1824	1827	1830	1863
Howe, James B.	H. C., 1794	1817	1820	1844
Howe, M. A. De W.	B. U., 1828	1832	1832-33	
Hubbard, Fordyce M.	W. C., 1828	1841		
Humphrey, Aaron		1811	1815	1858
Huse, Nathaniel	D. C., 1802		1813	
Jansen, Lewis		1836	1836	
Johnson, Evan M.	B. U., 1808	1813		1865
Jones, Alexander	B. U., 1814	1822		1874
Jones, Clement F.	U. C., 1823	1827	1829	
Jones, Lot	B. C., 1821	1823	1823	1865
Jones, Norris M.		1828		1870
Kauffman, Abraham		1835		1839
Knight, Henry C.	B. U., 1812	1827		1835
Lambert, Thomas R.		1836	1838-39	
Lane, Freeman	M. C., 1828	1833		
Lathrop, John P.		1836		1843
Leach, Daniel	B. U., 1830	1833	1834	
Lee, Henry W.	Roch. U.	1838	1839	1874

	Grad.	Ord. Dea.	Priest	Died
Leeds, George	A. C., 1835	1839	1841	
Leonard, George	D. C., 1805	1817	1818	1834
Lippitt, Edward R.	B. U., 1817	1819		1870
Livermore, Edward	D. C., 1833	1837	1838-39	
McBurney, Samuel	H. C., 1830	1832	1833	1849
McDonald, Louis	M. C., 1823	1825	1827	
Marshall, Herbert	B. U., 1816	1818		1826
Mason, Charles	H. C., 1832	1836	1837	1862
Merrill, Ambrose P.		1840		
Millett, Stephen C.	A. C., 1830	1833	1834	1867
Minard, Peter R.	B. U., 1827	1835		1847
Mott, Thomas S. W.	B. U., 1822	1825	1826	1869
Muenscher, Joseph	B. U., 1821	1824	1825	
Munroe, Ephraim	B. U., 1828	1832	1833	1838
Munroe, George		1831-32		
Munroe, Matthias		1831	1832	1836
Newman, William H.		1835		
Neville, Edmund			1838-39	
Noble, Birdsey G.	Y. C., 1810		1815	1848
Olney, Gideon W.		1816	1817	1838
Otis, George	H. C., 1815	1818	1826	1828
Packard, Joseph	B. C., 1831	1836		
Page, William P.	H. C., 1809	1832		
Parker, Benjamin C. C.	H. C., 1822	1826	1827	1859
Parker, Samuel P.	H. C., 1824	1834	1840	
Patterson, Albert C.	H. C., 1830	1838		
Pearson, Jacob		1832		1850
Peck, Francis		1833	1834	
Peck, Isaac	Y. C., 1821	1829	1830	
Peck, Richard		1826	1827	1846
Penny, Samuel	C. C., 1827		1839	1853
Perkins, William S.			1831	
Perry, Marcus A.	M. C., 1818	1820		1873
Porter, Emery M.	H. C., 1838	1842		
Potter, William T.	H. C., 1820	1823		
Pratt, James		1834	1834	1874

	Grad.	*Ord. Dea.*	*Priest*	*Died*
Price, Joseph H.	B. U., 1825	1829	1830	
Purdy, Lucius M.	M. C., 1827	1832		1853
Putnam, Fernando C.		1840	1841	
Randall, George M.	B. U., 1835	1838	1839	1873
Randolph, Thomas L.	B. U., 1836	1841		
Renouf, Edward A.	H. C., 1838	1842		
Richardson, George	D. C., 1820	1825	1828	1829
Richmond, James C.	H. C., 1828	1832	1833	1866
Robertson, John J.	C. C., 1816	1820		
Sabine, James		1829	1830	1845
Safford, Silas S.	M. C., 1815	1814		1817
Salter, Thomas G.	Rut. Coll.		1839	1873
Searle, Addison	D. C., 1816	1819	1820	1850
Shaw, Samuel B.	B. U., 1819	1821	1824	
Sherwood, Reuben	Y. C., 1813	1815		1856
Smith, Benjamin B.	B. U., 1816	1817	1818	
Snow, Theodore W.	H. C., 1830	1836		1872
Southgate, Horatio	B. C., 1832	1835		1894
Stearns, Edward J.	H. C., 1833	1840		
Stickney, Moses P.	A. C., 1830	1841	1842	
Strong, Titus		1814	1815	1855
Taft, George	B. U., 1815	1818	1819	1869
Tappan, James M.		1827		1839
Taylor, Charles C.	B. C., 1833	1837	1838	1855
Taylor, Samuel A.	A. C., 1837	1842		1847
Thurston, William	A. C., 1834	1837		1846
Tillinghast, Nicholas P.	B. U., 1837	1842		
Tyng, James H.	B. C., 1827	1829		
Tyng, Stephen H.	H. C., 1817	1821		
Vail, Thomas H.	T. C., 1831		1837	1889
Van Zandt, Washington	T. C., 1829	1837	1838	
Vaughan, John A.	B. C., 1815	1833	1834	1865
Vinton, Alexander	U. S. M. A.		1836	
Vinton, Francis	U. S. M. A.	1838	1839	1872
Wadleigh, Frederick A.		1838	1839	
Wainwright, Jonathan M.	H. C., 1812	1817		1854

	Grad.	Ord. Dea.	Priest	Died
Ward, Milton	D. C., 1825	1835	1838	1874
Warland, William	H. C., 1832	1836		
Waterman, Henry	B. U., 1831	1835	1838	
Waters, George	A. C., 1831	1836	1838	
Wayland, John	U. C., 1827	1842	1842	1863
Waylen, Edward		1837		
Wells, Eleazer M. P.			1827	
West, John	H. C., 1813	1823		1870
White, George S.		1816	1816	
White, William A.		1842		
Wilcox, Milton		1820		1853
Wilson, William D.	Hob. Coll.	1842		
Winslow, Gordon		1836	1836	1864
Withington, William	H. C., 1821	1824	1840	
Wolcott, Calvin		1818	1818	1861
Woodward, Frederick B.		1838		

IV

A Table showing the Number of Persons Confirmed by Bishop Griswold

Date	No.	Date	No.	Date	No.
1811-12	1212	1825-26	210	1834-35	416
1812-14	429	1826-27	196	1835-36	297
1814-16	325	1827-28	232	1836-37	390
1816-18	848	1828-29	164	1837-38	653
1818-20	324	1829-30	no report	1838-39	471
1820-22	652	1830-31	530	1839-40	569
1822-23	no report	1831-32	167	1840-41	621
1823-24	552	1832-33	305	1841-42	1061
1824-25	72	1833-34	603		
				Total	11299

V

The following is a List, as far as here known, of those Clergymen who were Instituted into Parishes or Churches by Bishop Griswold, or by those acting by his authority. It follows the order of years

The Rev. Joab G. Cooper, into St. Andrew's Church, Hanover, Massachusetts, 1811

The Rev. Charles Burroughs, into St. John's Church, Portsmouth, New Hampshire, May 21, 1812

The Rev. Titus Strong, into St. James's Church, Greenfield, Massachusetts, March 26, 1815

The Rev. Thomas Carlile, into St. Peter's Church, Salem, Massachusetts, January 22, 1817

The Rev. Gideon W. Olney, into Christ Church, Gardiner, Maine, November 19, 1817, by the Rev. Charles Burroughs

The Rev. Benjamin B. Smith, into St. Michael's Church, Marblehead, Massachusetts, 1818

The Rev. Stephen Beach, into Trinity Church, Fairfield, Vermont, September, 20, 1818

The Rev. Petrus S. Ten Broeck, into St. Paul's Church, Portland, Maine, by the Rev. James Morss, May 26, 1819

The Rev. James B. Howe, into Union Church, Claremont, New Hampshire, September 15, 1819

The Rev. Joel Clapp, into Trinity Church, Shelburne, Vermont, October 27, 1819, by the Rev. Stephen Beach and the Rev. James Read, Canada

The Rev. Samuel F. Jarvis, S. T. D., into St. Paul's Church, Boston, Massachusetts, July 7, 1820

The Rev. George Leonard, into Trinity Church, Cornish, New Hampshire, 1820

The Rev. Isaac Boyle, into St. Paul's Church, Dedham, Massachusetts, March, 1822

The Rev. Alfred L. Baury, into St. Mary's Church, Newton Lower Falls, Massachusetts, October 8, 1823

The Rev. Alonzo Potter, into St. Paul's Church, Boston, Massachusetts, August 29, 1826

The Rev. Thomas W. Coit, into St. Peter's Church, Salem, Massachusetts, 1827

The Rev. Thomas S. W. Mott, into Christ Church, Gardiner, Maine, by the Rev. Charles Burroughs, September 18, 1828

The Rev. Louis McDonald, into Trinity Church, Shelburne, Vermont, 1828

The Rev. Clement F. Jones, into Trinity Church, Saco, Maine, February 26, 1829

The Rev. Thomas W. Coit, into Christ Church, Cambridge, Massachusetts, June 18, 1829

The Rev. William Croswell, into Christ Church, Boston, Massachusetts, June 24, 1829

The Rev. Lot Jones, into Christ Church, Leicester, Massachusetts, June 3, 1830

The Rev. Isaac Peck, into Christ Church, Gardiner, Maine, 1830

The Rev. George W. Doane, into Trinity Church, Boston, Massachusetts, April 19, 1831

The Rev. Silas A. Crane, into St. Stephen's Church, Middlebury, Vermont, 1831

The Rev. Joseph Muenscher, into Trinity Church, Saco, Maine, 1831

The Rev. James Sabine, into Christ Church, Bethel, Vermont, August 14, 1831

The Rev. John S. Stone, into St. Paul's Church, Boston, Massachusetts, June 19, 1832

The Rev. JOHN A. CLARKE, into Grace Church, Providence, Rhode Island, November 16, 1832

The Rev. SAMUEL B. SHAW, into St. Luke's Church, Lanesborough, Massachusetts, December 6, 1832

The Rev. HENRY BLACKALLER, into St. Thomas's Church, Taunton, Massachusetts, 1833

The Rev. JOSEPH M. BROWN, into St. James's Church, Bernon, Rhode Island, May 16, 1833

The Rev. JOHN BRISTED, into St. Michael's Church, Bristol, Rhode Island, March 6, 1834

The Rev. DANIEL LEACH, into Christ Church, Quincy, Massachusetts, April 11, 1834

The Rev. JOHN WEST, into Zion Church, Newport, Rhode Island, June 13, 1834

The Rev. JOHN A. VAUGHAN, into St. Peter's Church, Salem, Massachusetts, June 26, 1834

The Rev. HORACE L. CONOLLY, into St. Matthew's Church, South Boston, Massachusetts, July 29, 1835

The Rev. JOHN W. FRENCH, into St. Paul's Church, Portland, Maine, 1836

The Rev. THOMAS M. CLARK, into Grace Church, Boston, Massachusetts, 1836

The Rev. CHARLES MASON, into St. Peter's Church, Salem, Massachusetts, 1837

The Rev. M. A. DE W. HOWE, into St. James's Church, Roxbury, Massachusetts, May 19, 1837

The Rev. SAMUEL FULLER, into Christ Church, Andover, Massachusetts, November 1, 1837

The Rev. HENRY BLACKALLER, into Trinity Church, Bridgewater, Massachusetts, October, 1838

The Rev. FREDERICK FREEMAN, into St. John's Church, Bangor, Maine, October 18, 1839

The Rev. Petrus S. Ten Broeck, into St. Paul's Church, Concord, New Hampshire, January 2, 1840

The Rev. Henry W. Lee, into Christ Church, Springfield, Massachusetts, April 2, 1840

The Rev. George M. Randall, into the Church of the Ascension, Fall River, Massachusetts, August 18, 1840

The Rev. John Woart, into Christ Church, Boston, Massachusetts, November 29, 1840

The Rev. Francis Vinton, into Trinity Church, Newport, Rhode Island, April 14, 1841

The Rev. John P. Robinson, into St. Michael's Church, Marblehead, Massachusetts, May 8, 1841

The Rev. Henry Waterman, into St. Stephen's Church, Providence, Rhode Island, November 14, 1841

The Rev. Patrick H. Greenleaf, into St. John's Church, Charlestown, Massachusetts, November 21, 1841

The Rev. Alexander H. Vinton, into St. Paul's Church, Boston, Massachusetts, May 11, 1842

VI

A List of Churches Consecrated by Bishop Griswold

St. John's Church, Providence, Rhode Island, 1811

St. Andrew's Church, Hanover, Massachusetts, June 13, 1811

St. Mary's Church, Newton Lower Falls, Massachusetts, April 29, 1814

St. James's Church, Greenfield, Massachusetts, August 31, 1814

St. Paul's Church, Portland, Maine, 1816

Immanuel Church, Bellows Falls, Vermont, September 24, 1817

St. Paul's Church, Pawtucket, Rhode Island, 1817

St. Matthew's Church, South Boston, Massachusetts, June 24, 1818

Trinity Church, Lenox, Massachusetts, September 7, 1818

Trinity Church, Fairfield, Vermont, September 20, 1818

St. Paul's Church, Hopkinton, Massachusetts, 1818

St. Paul's Church, South Kingstown, Rhode Island, November 11, 1818

Christ Church, Guilford, Vermont, February 18, 1819

St. Paul's Church, North Kingstown, Rhode Island, 1819

St. Paul's Church, Boston, Massachusetts, June 30, 1820

Christ Church, Gardiner, Maine, October 19, 1820

Trinity Chapel, Claremont, New Hampshire, November, 1822

Calvary Church, Berkshire, Vermont, October 2, 1823

St. James's Church, Great Barrington, Massachusetts, October 18, 1823

Christ Church, Leicester, Massachusetts, May 26, 1824

Christ Church, Bethel, Vermont, June 23, 1824

St. Anne's Church, Lowell, Massachusetts, March 16, 1825

Grace Church, Sheldon, Vermont, October, 1825

Union Church, St. Albans, Vermont, October 16, 1825

Trinity Church, Marshfield, Massachusetts, December 13, 1826

St. Stephen's Church, Middlebury, Vermont, October 14, 1827

Trinity Church, Saco, Maine, November 20, 1827

St. Andrew's Church, Hopkinton, New Hampshire, June 25, 1828

St. James's Church, Woodstock, Vermont, September 28, 1828

St. John's Church, Ashfield, Massachusetts, October 3, 1828

St. John's Church, Wilkinsonville, Massachusetts, June 3, 1829

St. Thomas's Church, Taunton, Massachusetts, June, 1829

Trinity Church, Boston, Massachusetts, November 11, 1829

St. John's Church, Northampton, Massachusetts, January 13, 1830

St. Mark's Church, Warren, Rhode Island, July 15, 1830

Trinity Church, Vandeusenville, Massachusetts, October 28, 1830

St. Mark's Church, Blandford, Massachusetts, October 29, 1830

Christ Church, Salmon Falls, New Hampshire, July 24, 1831

St. James's Church, Arlington, Vermont, August 31, 1831

Grace Church, Providence, Rhode Island, November 15, 1832

Christ Church, Quincy, Massachusetts, November 27, 1832

St. Stephen's Church, Pittsfield, Massachusetts, December 7, 1832

St. Paul's Church, Otis, Massachusetts, December 13, 1832

St. James's Church, Bernon, Rhode Island, May 15, 1833

St. Michael's Church, Bristol, Rhode Island, March 5, 1834

St. Luke's Church, East Greenwich, Rhode Island, April 17, 1834

St. Paul's Church, Portsmouth, Rhode Island, May 7, 1834

Zion Church, Newport, Rhode Island, June 13, 1834

St. Peter's Church, Salem, Massachusetts, June 25, 1834

St. James's Church, Roxbury, Massachusetts, August 7, 1834

St. James's Church, Great Barrington, Massachusetts, June 23, 1835

Christ Church, Westerly, Rhode Island, April 12, 1836

Grace Church, Boston, Massachusetts, June 14, 1836

Grace Church, New Bedford, Massachusetts, July 12, 1836

St. Peter's Church, Drewsville, New Hampshire, August 23, 1836

St. James's Church, Amesbury, Massachusetts, October 22, 1836

Trinity Church, Bridgewater, Massachusetts, December 8, 1836

St. Luke's Church, Lanesborough, Massachusetts, May 11, 1837

Christ Church, Lynn, Massachusetts, July 20, 1837

St. Matthew's Church, Jamestown, Rhode Island, July 26, 1837

Christ Church, Andover, Massachusetts, October 31, 1837

Trinity Church, Nantucket, Massachusetts, September 18, 1839

St. John's Church, Bangor, Maine, October 17, 1839

St. Paul's Church, Concord, New Hampshire, January 1, 1840

Church of the Ascension, Fall River, Massachusetts, August 18, 1840

St. Stephen's Church, Portland, Maine, November 11, 1840

St. Stephen's Church, Providence, Rhode Island, November 25, 1840

St. John's Church, Jamaica Plain, Massachusetts, July 25, 1841

St. John's Church, Charlestown, Massachusetts, November 10, 1841

Emmanuel Church, Mannville, Rhode Island, 1841

St. Mark's Church, Augusta, Maine, July 20, 1842